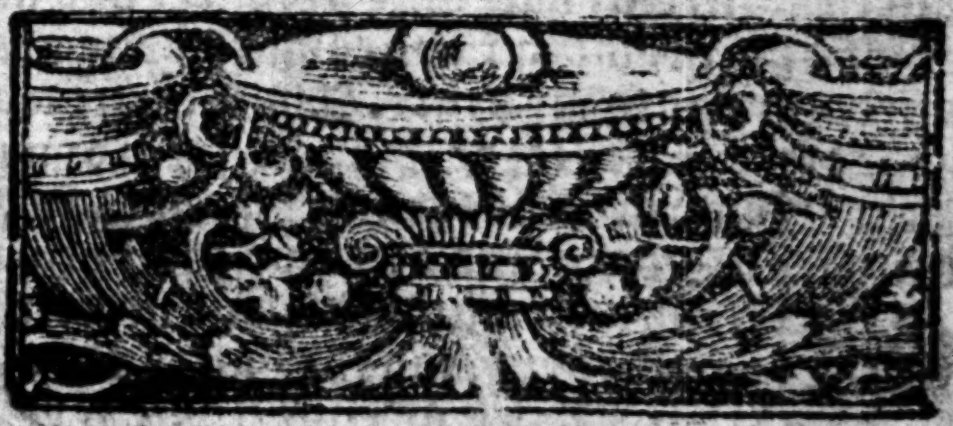
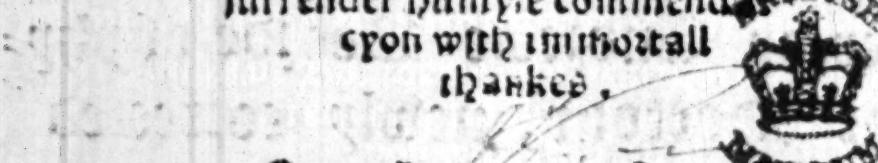
A COMpendyous Regyment or a Dyetary of healthe made in Mountpyllyer, by Andrewe Boorde of physycke Doctour, newly corrected and imprynted with dyuers addycyons Dedycated to the Armypotent Prynce and valyent Lorde Thomas Duke of Northfolke.



¶ The preface or the proheme.

☞ To the armypotent Prynce and valyent lorde Thomas Duke of Northfolke Andrewe Boorde of phyſycke doctor ꝛ orthe ſurrender humyle commendacyon with immortall thankes.



After the tyme that I had trauelled for to haue the notycyon & practes of phyſycke in diuers regyons and countres & returned in to Englande and requyred to tary and to remayne and to cõtynue with ſyr Robert Drewry knyght, for many vrgẽt cauſes. Your grace hering of me dyd ſende ſyr Johñ Garnyngham nowe beynge knyght to me to come to youre grace to haue my counſell in phyſycke for your infyrmytes. The meſage done, I with feſtynacyon & dylygẽce dyd nat prolonge the tyme but dyd come to your grace acco:dynge to my deutye. The whiche was in the tyme, whan lorde Thomas Cardynall Archebyſhop of Yorke was cõmaũded to go to his ſee of Yorke. And after my cõmynge to you and felynge the pulſes of your herte: the pulſes of your brayne, and the pulſes of your liuer, and that I had ſene your vryne & your egeſtyon I durſte nat to enterpryſe or medyll with out the counſell of Mayſter doctor

Buttes

Buttes, the which dyd know nat onely your cõplexcion & infyrmite but also he dyd know the vsage of your dyete. And the imbecyllyte and strength of your body, with other qualytes expedyent & necessary to be knowen, but brefely to conclude your recuperatyng or recouering your health. And for synguler trust and hygh fauour the which the kyng had to you was compocated to be in the presence of his magesty, I than dyd passe ouer the sees agayne and dyd go to all the vnyuersytes and great Scholes the whiche be approbated with in the precynct of Chrystendome for to haue the practes of physycke, I seynge many expedyent thynges in dyuers regyons at the last I dyd staye my selfe at Mountpllyoure which is the hed vniuersite in al Europe for the practes of physycke & surgery or chyrmig I beinge there. And hauyng a cotydyal remẽbrance vpon youre bountyfull goodnes, did consulte with many egregyous Doctours of physycke what maner that I myghte wryte the whiche myght be acceptable for the conseruacyon of the health of youre body. The sayde doctors knowynge my zele and true intencyon had to you, dyd aduertyse me to make a boke of dyete nat only for your grace but also for your noble posteryte and for all men lyuynge wherfore I do nompnate thys boke The Dyetary of health, the which doth pertract howe a man shuld order him selfe in all

maner of causes partenynge to the health of his body, yf your grace or any man wyl haue forther knowledge for dyuers infyrmites let him loke in a boke of my makynge named ye Bzeuyary of health. And where J haue dedy cated this boke to your grace. And haue nat ornated hit with eloquence & retorycke ter= mes, the whiche in all maner of bokes and wrytynges is vsed these modernall dayes. J do submytte me to your bountefull goodnes. And also dyuers tymes in my wrytynges J do wryte wordes of myrth, truely it is for no other intẽcion, but to make your grace mery for myrth is one of ye chefest thynges of phy sycke the which doth aduertise euery man to be mery, and to beware of penyfulnes, tru= stynge to youre affluent goodnes to take no displeasure with any of the cõtentes of this boke, but to accept my good wyll & dylygent labour. And forthermore J do truste to your superabundaunt gracyousnes, that you wyll consyder the loue and zele, the which J haue to your prosperyte, and that J do it for a com mon weale, the which J beseche Jesu chryst longe to continue to his wyll and pleasure in this lyfe. And after this transytory lyfe to remunerate you with celestyall ioye and eter nal glorye From Mountpyller. The fyft daye of Maye. The yere of our Lorde Jesu Chryste. M. CCCCC. XLVII.

Here

☞ Here foloweth the Table of the Chapiters.

The fyrste Chapyter doth shewe where a man shuld crtuat or set his mansyon place or house, for ꝑ helth of his body.

¶ The seconde chapiter dothe shewe a man howe he shuld buylde his house, and that the ꝑspect be good for ꝑ conseruacyon of health.

☞ The thyrde chapyter dothe shewe a man to buylde his house i a pure and a freshe ayre for to lengthen his lyfe.

¶ The fourth Chapiter dothe shewe vnder what maner a man shulde buylde hys house or mansyon in eschewynge thynges yᵗ shulde shorten his lyfe.

¶ The.v. Chapiter doth shewe howe a man shuld order his house concernyng the implementes to comforte the spyrytes of man.

☙ The.vi. Chapiter doth shewe a mā howe he shulde order his house and housholde, and to lyue in quyetnes.

¶ The.vii. chapiter doth shewe howe ꝑ hed of a house, or a householde shulde exercyse hym selfe for the health of the soule & body.

¶ The.viii. chapiter doth shewe howe a mā shulde order him selfe in slepynge, and watchynge, and in his apparell wearynge.

¶ The.ix. chapiter doth shew ꝑ replecciō or surfetyng doth moch harme to nature, & that abstynēce is ꝑ chiefest medison of al medyson

¶ The.x.charpiter treateth of all maner of drynkes, as of water of wyne, of ale, of bere, of cyder, of meade, of metheglyn, & of whay.
¶ The.xi.chapiter treateth of breade.
¶ The xii. Chapit treteth of potage, of sewe of stew pottes, of grewel, of frymente, of pese potage, of almon mylke, of rise potage, of caudels, of cullises, of alebraues, of hony soppes, and of all other maner of brothes.
¶ The.xiii. Chapit treateth of whyte meate as of egges, butter, chese, mylke, crayme, posettes, of almon butter, and of beane butter.
¶ The.xiiii.chappter treateth of fysche.
¶ The.xv.chapiter treateth of wylde foule of tame foule, and of byrdes.
¶ The.xvi.chapiter treateth of flesche, wylde and domestycall.
¶ The.xvii.chappter treateth of pertyculer thynges of fysche and flesche.
¶ The.xviii. chapit treateth of roste meate of fryde meate, of soden or boyled meate, of bruled meate and of beaken meate.
¶ The.xix.chapiter treateth of rotes.
¶ The.xx.chapiter treateth of herbes.
¶ The.xxi.chappter treateth of fruytes.
☞ The.xxii.chapiter treateth of spyces.
¶ The.xxiii. chappter sheweth a dyete for sanguyne men.
¶ The.xxiiii.chapiter sheweth a dyete for flematyke men.
¶ The.xxv.chappter sheweth a dyete for co-

lyryche

lozycke men.

¶ The xxvi. Chapiter dothe shewe a dyete foz melancoly men.

¶ The.xxvii.chapiter treateth of a dyete & of an ozder to be vsed in the pestyferous tyme of the pestilence & the swetyng syckenes.

¶ The.xxviii Chappter treateth of a dyete foz them the whiche be in an ague oz a feuer

¶ The xxix.chappter treateth of a dyete foz them the whiche haue the Jlyacke, oz the colycke and the stone.

¶ The.xxx.Chapiter treateth of a dyete foz them the whiche haue any of the kyndes of the gottes.

¶ The.xxxi.chappter treateth of a dyete foz them the which haue any kyndes of lepozed

¶ The.xxxii.chapiter treateth of a dyete foz them the which haue any of the kyndes of ye fallynge syckenes.

¶ The.xxxiii. chapiter treateth of a dyete foz them which haue any payne in theyz hed

¶ The.xxxiiii. Chapiter treateth of a dyete foz them the which be in a consumpcyon.

¶ The.xxxv.chapiter treateth of a dyete foz them the whiche be asmatycke men, beynge shozte wynded oz lackynge bzeath.

¶ The.xxxvi Chappter dothe shewe a dyete foz them the whiche hath the palsy.

¶ The xxxvii. Chappter doth shew an ozder and a dyete foz them that be mad and out of theyz wytte.

The

¶ The.xxxviii. Chapiter treateth of a dyete for them the which haue any kynde of dropsy

¶ The.xxxix. Chapyter treateth of a general dyete for all maner of men or women beinge sycke or whole.

¶ The.xl. Chapiter dothe shewe an order or a fashyon, howe a sycke man shall be ordered in his syckenes. And how a sycke man shulde be vsed that is lykely to dye.

☞ Here endeth the table. And here foloweth the Dyetary of health.

☞:☜



☞ The fyrste Chappyter dothe shews where a man shulde cytuate for set his mancyon place or house for the health of hys bodye.

What mā of honour or wor shyp, or other estate, the which dothe pretēde to buylde a house or any mansyon place to inhabyte hym selfe. Or els doth pretende to aulter hys house, or to aulter olde buyldynge in to cōmodyous and pleasaunt buyldynge, nat onely for his owne proper cōmodyte, welth, and health, but also for other men the which wyll resorte to him: hauynge also a respect to hys posteryte.

¶ Fyrste it is necessary and expedyent for him to take hede, what counsel god dyd gyue to Abraham, and after that to take hede what councell god dyd gyue to Moyses, and to the chyldren of Israel, as it appereth in the. xiii. chappyter of Exodi. & the .xx. chappyter of Numeri, & the. vi. chappyter of Deutro. And also in the boke of Leuites, sayinge fyrst to Abraham. Go thou forth of thy cōutre & from thy cognacion or kynred. And come thou into the countrey the which I wyll shewe to the, a countrey abundynge or plentyfull of mylke and hony. ¶ Here is to be noted that where there is plenty of mylke, there is plenty of pa

ſtare, and no ſkarſite of water, & where there is plentye of hony there is no ſkarſyte but plentyfulnes of woodes, for there be mo bees in woddes, and ſo conſequently abundaunce of hony, than there be bees, or hony, or wax in the hyues in gardyns or orchardes, wherfore it appereth that whoſoeuer wyl buylde a manſyon place or a houſe, he muſt cytuate and ſet it there where he muſt be ſure to haue both water and woode, except for pleaſure he wyll buylde a houſe in or by ſome cytye or greate towne the whiche be nat deſtytute of ſuch cõmodytes. But he the which wyll dwel at pleaſure, and for profyte. and helth of hys body he muſt dwell at elbowe rome hauynge water & woode anered to his place or houſe, for yf he be deſtituted of any of the pryncipalles, that is to ſay fyrſt of water for to waſche and to wrynge, to bake and to brewe, and dyuers other cauſes ſpecyally for parrel ỹ whiche myght fall by fyre were a great diſcõmodyous thynge. And better it were to lacke woode than to lacke water the premyſſes cõſydered, although that woode is a neceſſarye thynge, nat onely for fewell, but alſo for other vrgent cauſes, ſpecyally concernynge buyldynge and reparacyons.

¶ The ſeconde Chappter doth ſhewe a man howe he ſhulde buylde his houſe or manſyon, that the proſpect be fayre and good for the conſeruacyon of helth.

After

After that a man haue chosen a conue=
nyent soyle and place according to his
mynde & purpose to buylde hys house
or mansyon on, he must haue afore cast in his
mynde that the prospect to and fro the place
be pleasaũt, fayre, and good to the eye, to be=
holde the woodes, the waters, the feldes, the
dales, the hylles, & the playne grounde. And
that euery thyng be desent & fayre to the eye,
nat onely within the precyncte of the place
appoynted to buylde a mansyon or a house to
se the cõmodites aboute it, but also it may be
placable to the eyes of all men to se & to be=
holde whan they be a good dystaunce of from
the place, that it do stande cõmodyously. For
the commodyous buyldynge of a place dothe
nat onely satysfye the mynde of the inhaby=
tour, but also it doth comforte and reioyseth
a mannes herte to se it, specyally the pulcruse
prospecte. For my cõsayte is suche that I had
rather nat to buylde a mansyon or a house,
than to buylde one without a good prospecte
in it, to it, and from it. For and the eye be nat
satysfye, the mynde can nat be contẽted. And
the mynde can nat be contented the herte can
nat be pleased, yf the herte and mynde be nat
pleased, nature dothe abhorre. And yf nature
do abhorre, mortifycacyon of the bytal,
and anymall, and spyrytual po=
wers do consequently
folowe.

¶ The thyrde chapyter doth shewe a man to buylde his house in a pure and a fresshe ayre to lengthen his lyfe.

There is no thynge excepte poyson that doth putryfye or doth corrupt ꝑ bloude of man, and also doth moztryfye the spyrytes of man, as dothe a corrupte and a cõtagyous ayre. For Galyen terapentice nono sayth, whyther we wyll or wyll nat we must graunt vnto euery man ayre, for without the ayre no man can lyue. The ayre can nat be to clene and pure. consyderynge it doth compasse vs rounde aboute, and we do receyue it in to vs, we cã nat be without it, for we lyue by it as the fysshe lyueth by the water. Good ayre therfore is to be praysed. For yf the ayre be fryske, pure, and clene about the mansyon or house it dothe conserue the lyfe of man, it doth comfort the brayne. And the powers naturall anymall and spyrytuall ingendrynge and makynge good bloude, in the which consysteth the lyfe of man. And contrarily euyll and corrupte ayres dothe infecte the blode, & doth ingendre many corrupte humours, and doth putryfye the brayne, and doth corrupte the herte, & therfore it doth brede many dyseases & infyrmytes thorowe the whiche mans lyfe is abrcuyated and shortned. Many thinges doth infect, putryfye, and corrupteth the ayre, as the influence of sondrye sterres, and standynge waters, stynkynge mystes, & marshes

shes, caryn lyinge longe aboue the grounde, moche people in a smal rome lying vnclenly, and beyng fylthy and sluttesshe, wherfore he that doth pretende to buylde his mansyon or house, he must prouyde that he do nat cytuat his house nyghe to any marshe or marysshe grounde, that there be nat nyghe to the place stynkynge and putrefyed standynge waters, pooles, pondes, nor myres, but at lest wyse that suche waters do stande vpon a stony or a grauayle grounde myxt with clayē, and that some freshe sprynge haue a recourse to nury she and to refresshe the sayde standynge waters. Also there muste be circumspection had that there be nat about the house or mansyon no stynkynge dyches, gutters, nor canelles, nor corrupte dunghylles, nor synkes, except they be ofte and dyuers tymes mūdyfyed and made clene. Swepynge of houses and chambers ought nat to be done as long as any honest man is within the precynct of the house for the dust doth puttrify the ayre making it dence. Also nygh to the place let nat her flaxe nor hempe be watered, & beware of the snoffe of candelles, and of the sauour of apples for these thynges be contagyous and infectyue. Also mysty and cloudy dayes, impetuous and behement wynde, troublous and vaporous wether is nat good to labour in it to open ꝑ pores to let in infectious ayre, Furthermore beware of pyssynge in draughtes, and permit

no cõmon pyſſynge place be aboute the houſe or manſyon, and let the cõmon houſe of eaſement be ouer ſome water, or elſ elongated from the houſe. And beware of emptynge of pyſſe pottes and pyſſyng in chymnes. ſo that all euyl and contagyous ayres may be expelled, and clene ayre kept vnputrykyed. And of all thynges let the buttery, the celler, the kytchen, the larder houſe, with all other houſes of offices be kept clene, that there be no fylth in them, but good & odyferous ſauours, and to expell & expulſe all corrupt & contagyous ayre, loke in the. xxbii. Chappter of thy boke.

☞ The fourth Chappter doth ſhewe vnder what maner and faſſhyon a man ſhulde buylde his houſe or manſyon, in exchewynge thynges that ſhorteneth mans lyfe.

WHan a man doth begyn to buylde his houſe or manſyon place he muſt puyde (ſayth Jeſus chryſt) before that he begynne to buylde for all thyngs neceſſary for the perfourmacion of it, leſt that when he hathe made his foundacyon, and can nat fynyſche his worke that he hathe begon, euery man wyll deryde hym ſayinge. This man dyd begynne to buylde, but he can nat fynyſche or make an ende of hys purpoſe, for a man muſte conſyder the expence before he do begynne to buylde, for there gothe to buyldynge many a nayle,

many

many pynnes, many lathes, and many tyles
or slate or strawes, beside other greater char
ges, as tymber, bordes, lyme, sande, stones, or
bricke, beside the workmanshyp and the im=
plementes. But a man the whiche haue pur=
uyd or hath in store to accomplysshed his pur
pose, and hath chosen a good soyle and place
to sytuat his house or mansyon, and that the
prospecte be good, and that the ayre be pure,
fryske and clene. Then he that wyll buylde,
let him make his foundacyon vpon a graualy
grounde myxte with clay, or els let him buyl
de vpon a roche of stone, or els vpon an hyll
or a hylles syde. And ordre & edyfye the house
so that the pryncypall and chiefe prospectes
may be East and weest, specyally North east,
South east, and Southweest, for the merydy
all wyndes of all wyndes is the moste worst,
for the South wynde doth corrupt and dothe
make euyl vapours. The East wynde is tem=
perate, fryse, and fragraūt. The weest wyn=
de is mutable. The North wynde purgeth yl
vapours, wherfore better it is of ỹ. ii. worst
that the wyndowes do open playne North
than playne South, although that Jeremy
sayth, from the North depēdeth all euyl. And
also it is written in Cātica canticor. Ryse vp
North wynde and come thou South wynde
and parfyat my gardayne. Make the hall vn=
der such a fasshyon, that the parler be anexed
to the heade of the hall. And the butterye and

pantry

pantry be at the lower ende of the hal, the seller vnder the pantry set somwhat abase, the kychen set somwhat a base from the buttry & pantry, cõmyng with an entry by the wall of the buttry, the pastry house & the larder house anered to the kychen. Than deuyde the lodgynges by the cyrcuyte of the quadrypuyall courte, and let the gate house be opposyt or agaynst the hall doore (nat dyrectly) but þ hal doore standynge a base, and the gate house in the mydle of the front entrynge into the place, let the pryue chambres be anexed to þ chambre of astate, with other chambers necessarie for the buyldynge, so that many of the chambers may haue a prospecte into the Chapell. If there be an vtter court made, make it quadrypuyal with houses of easementes, and but one stable for horses of pleasure, & se no fylth nor donge be within the courte, nor cast at þ backe syde, but se the donge to be caryed farre from the mansyon. Also the stables and the slaughter house, a dery yf any be kepte shulde be elongated the space of a quarter of a myle from the place. And also the bake house and brewe house shulde be a distaunce from the place and from other buyldynge, whan al the mansyon is edyfyed and buylte, yf there be a moote made aboute it, there shulde some fresche spryngе come to it, and dyuers tymes the moote ought to be skowered and kept clene from mudde and wedes. And in no wyse

let nat the fylth of the kychen descende in to the moote. Forthermore it is a cõmodyous and a pleasaunt thynge to a mansyon to haue an orcherd of soundry fruytes, but it is more cõmodious to haue a fayre gardayn repleted with herbes of aromatyck & redolẽt sauours In the gardayne maye be a poole or two for fysche yf the pooles be clene kept. Also a parke repleted with dere & conyes is a necessary and a pleasaunt thynge to be anexed to a mansyon. A doue house also is a necessary thynge aboute a mansyon place. And amonge other thynges a payre of buttes is a decent thynge aboute a mansyon, & other whyle for a greate man necessary it is for to passe his tyme with bowles in an alay, whan all this is fynysshed and the mansyon replenysshed with Implementes. There must be a fyre kept cõtynually for a space to dryve vp the contagyous moysters of the walles, & the sauour of the lyme and sande. And after that a man may lye and dwell in the sayd mansyon without takynge any inconuenyence of syckenes.

¶ The.b. Chapyter doth shewe howe a man shulde ordre his house concernynge the Implementes to comforte the spyrytes of man.

When a mã hath buylt his mansyon, & hath his houses necessary aboute hys .. .. .. place, yf he haue nat houshode stuffe or implemẽtes the which be nedeful, but must

borowe of his neyghbours, he than is put to a shekte & to a great after deale, for these men the which do brew in a botyl & bake in a wa-let, it wyl be long or he can bye Jacke a salet yet euery thynge must haue a begynnynge, & euery man muste do after his possessyons or abylyte, this natwithstādinge better it is nat to set vp a householde or hospytalyte than to set vp householde lackyng the perfourmacyon of it, as nowe to ron for malt, and by and by for salt, nowe to sende for breade, and by and by to sende for a shepes-heade, and nowe to sende for this, & nowe to sende for that, and by & by he doth sende he can nat tel for what, such thinges is no prouysion, but it is a great abusyon. Thus a man shall lese hys thryfte, and be put to a shefe, hys goodes shall neuer increase, and he shall nat be in rest nor peace, but euer in carcke and care, for hys purse wyl euer be bare, wherfore I do counceyll euery man, to prouyde for hym selfe as soone as he can, for yf of implementes he be destytuted, men wyll call him lyght wytted, to set vp a great house, & he is nat able to kepe man nor mouse, wherfore let euery mā loke or he lepe for many cornes maketh a greate hepe.

☞ The lyxte Chappter dothe shewe howe a man shulde ordre his house and householde, and to lyue quyetly.

Who

Whoso euer he be ꝑ wyl kepe an house, he must ordre ꝑ expenses of his house accordinge to the rent of his landes. And yf he haue no landes he muste ordre hys house after his lucre wynnynge or gaynes. For he ꝑ wyl spēde more in his house, than ꝑ rētes of his lādes, or his gaynes doth attayn to be shal fal to pouerte, & necessite wyll urge cause & cōpel him to sel his lande, or to waste his stocke, as it is dayly sene by experyēce of many men, wherfore they be ꝑ which wyl eschewe such ꝓdigalyte & incōuenience, muste deuide his rētes porcion & exspēces, whereby ꝑ he doth lyue into .iii. equal porciōs or ꝑtes. ☞ The fyrst part must serue to prouyde for meate and drynke, & all other necessary thynges for the sustencyon of the housholde. ¶ The seconde porcyon or parte must be reserued for apparell, nat onely for a mannes owne selfe, but for all his housholde, & for his seruauntes wages, deductynge somwhat of this porcyon in almes dede to pore neyghbours and pore people, fulfyllynge the .vii. workes of mercy. ¶ The thyrde porcyon or parte muste be reserued for urgent causes in tyme of nede, as in syckenesse. reparacyon of houses, with many other catydyall exspences, besyde rewardes & the charges of a mans last end. If a mā do exsyde this ordre he maye soone fall in det, the which is a daungerous thynge many wayes besyde the bryngynge a

to man trouble. And he that is ones behynde hande and in trouble, he can nat be in quyetnesse of mynde, the whiche doth perturbe the herte, & so consequently doth shorten a mannes lyfe, wherfore there is no wyse man but he wyll erchewe thys inconuenyence, & wyl cast before what shall folowe after. And in no wyse to sette vp a householde, before he hath made prouysyon to kepe a house. For yf a man shall bye euery thynge that belongeth to the keping of his house with his peny, it wyl be longe or he be ryche, and longe or that he can kepe a good house. But he is wyse in my conceyte that wyll haue or he do sette vp his householde .ii. or .iii. yeres rent in hys coffer. And yf he haue no landes than he must puyde for necessary thynges or that he begyn householde, lest ỳ he repẽt him selfe after, through the which he do fall into pencifulnes, & after that in to syckenes & dyseases, lyuynge nat quyetly, wherby he shall abrcuyate hys lyfe.

☞ The .vii. Chappter doth shewe howe the hed of a house, or a householder shulde exersyce hym selfe, for the health of the soule and body.

After that a man hath prouyded al thinges necessary for his house and for his householde, expedyent it is for hym to knowe, how he shuld exercyse him selfe both bodely and ghostly. For there is no catho-

lycke

lycke oz chrysten man lyuyng, but he is bouñd in conscyence to be moze circũspecter aboute the welth of his soule then the healthy of hys bodye. Our sauyour Jesus Chryste sayth, what shall it profyte vnto man yf he geat all the wozlde and lese him selfe, and bryng him selfe to a detrimẽt, wherfoze it appereth that a man ought to be circumspecte foz the helth and welth of his soule. Foz he is bouñde so to lyue, that nyght and day and at all houres he shulde be redy and whan he is called foz to departe out of thys wozlde, he shulde nat feare to dye, sayinge the wozdes with sayncte Ambrose. I feare nat to dye, bycause we haue a good god, whã a man hathe prepared foz hys soule, and hath subdued sensualyte, and that he hath brought him selfe in a trade, oz a vsage of a ghostly oz a catholyke lyuynge in obseruynge the cõmaundementes of God, than he must study to rule and to gouerne thẽ the which be in his householde, oz vnder hys custody oz dompnyon, to se þ they be nat ydle, foz kynge Henry the eyght sayd whẽ he was yonge, ydlenes is chiefe maisters of vyces al. And also the heade of a house muste ouerse that they whiche be vnder hys tuytyon serue god the holy dayes as dylygently, yee and moze dylygentlier than to do theyr wozke the seryall dayes, refraynynge them frome vyce and synne, compellynge them to obserue the cõmaundementes of God, specyally to pu-

nysche swerers, for in all the worlde there is nat suche odyble swearynge as is vsed in Englange, specyally amonge youthe & chyldren, which is a detestable thing to here it, and no man dothe go aboute to punysshe it. Suche thynges reformed than maye a householder be glad nat cessynge to instruct them the whi che be ygnorant, but also he muste continue in shewynge good example of lyuynge, than may he reioyce in God and be mery, the whi che myrth & reioysyng doth lengthen a mans lyfe, and doth expell syckenes.

¶ The.viii. Chapit doth shewe howe a man shulde order him selfe in slepynge and in werynge his apparell.

Han a man hathe exercysed hym selfe in the day tyme as is reherssed, he maye slepe soundely and surely in god what chaunce soeuer do fortune in the night Moderate slepe is most praysed for it dothe make parfyte digestyon, it doth nurysshe ỹ bloud, & doth qualyfye ỹ heate of ỹ lyuer, it dothe acuate, quycken & refresshyeth ỹ memory, it dothe restore nature, & doth quyet al ỹ humours & pulses i man, & dothe anymate, & doth cõforte all ỹ naturall & anymall & spyrytual powers of man. And such moderate slepe is acceptable in the syght of God the premysses in the aforesayde Chapiter obserued and kept. And contrarily

crarply immoderate slepe and slugglysshenes doth humecte and maketh lyght the brayne, it doth ingendre rewme & impostumes, it is euyl for the palsy whyther it be vnyuersal or partyculer, it is euyl for ỹ fallynge syckenes called Epilencia, Analencia, & Cathalencia, Appoplesia, Soda, with all other inkyrmy-tyes in the heade, for it induceth and causeth oblyuyousnes, for it doth obfuske and dothe obnebulate the memorye and the quyckenes of wyt. And shortly to conclude it dothe per-turbe the naturall, and anymall, and spyry-tuall powers of man. And specyally it dothe instigate and leade a man to synne, and doth induce and infer bryupte of lyfe, & detestably it displeaseth God. Our lorde Jesu Chryste dyd nat onely byd or cõmaũde his dyscyples to watche, but dyd anymat them and al other so to do saying. I saye nat onely to you wat-che, but to all men I say watche. And to Pe-ter he sayd, myghtest nat thou one houre wat che with me, although these holy scrypture-res with many other mo the which I myght allygated for me, be nat greatly referred to thys sence, yet it maye stande here with my purpose and mater without reprehensyon. These maters here nede nat to be rehersed, wherfore I do retourne to my purpose, and do say that the moderacyon of slepe shulde be mesured accordyng to the natural cõplexcion of man, and in any wyse to haue a respecte to

the

the strength and the debylyte to age & youthe and to syckenes & helth of man. ¶ Fyrste as concerning the naturall cõplexcyon of man, as sanguyne and colorycke men. bii. houres is suffycyent for them. And nowe consyderyng the imbecylyte and wekenes of nature a flematycke man may slepe. iy. houres or more. Melancoly men may take theyr pleasure, for they be the receptacle & the dragges of al the other humoures. ¶ Secondaryly youth and age wolde haue temperaũce in sleppynge. ¶ Thyrdly strength may suffre a bryounte in watche, the which debilite and wekenes cannat. As I wyll shewe by a familyer example. There were two mẽ set at the dyce togyther a day and a nyght & more, the weke man sayd to him I can playe no longer. The stronge man sayde to him kye on the benchewhystler wylt thou sterte away nowe. The weke man to satysfye the stroungе mannes mynde, appyted & desyre, playeth wt his felow, throghe the which he doth kyll him selfe. The stronge man doth him selfe lytle pleasure al thynges consydered, the whiche I do passe ouer. wherfore I wyll retourne to the sycke man, whiche maye slepe at all tymes whan that he maye get it, but yf he maye slepe at any tyme, best it is for him to refrayn from slepe in the day, & to take his natural rest at nyght whan all thynges is or shulde be at rest and peace, but he must do as his infyrmyte wyll permyt

and

and suffre, whole men of what age or com=
plexyon soeuer they be of shuld take theyr na
turall rest and slepe in the nyght, & to eschew
merydyall slepe. But an nede shall compell a
man to slepe after his meate, let hym make a
pause, and than let him stand and leane and
slepe agaynst a cupborde, or els let him sytte
vp ryght in a chayre & slepe. Slepynge after
a full stomacke doth ingendre dyuerse infyr=
myties, it doth hurt the spen, it relaxeth the
synowes, it doth ingendre the dropsyes and
the goute, and doth make man loke cuyl co=
loured. Beware of Veneryous actes before
the fyrste slepe, and specially beware of suche
thynges after dyner or after a full stomacke,
for it dothe ingendre the crampe, the goute,
and other displeasures. To bedwarde be you
mery, or haue mery company aboute you, so
that to bedwarde no anger nor heuynes, so=
rowe nor pencyfulnes do trouble or disquyet
you. To bedwarde and also in the mornynge
vse to haue a fyre in your chāber to wast and
consume the euyll vapours within the cham=
bre, for the breath of man maye putryfye the
ayre within the chambre. ¶ I do aduertyse you
nat to stande nor to syt by the fyre, but stande
or syt a good waye of from the fyre takynge
the flauour of it, for fyre doth aryfye & dothe
dre vp a mānes blode, and doth make sterke
the synewes & toyntes of man. ¶ In the nyght
let the wyndowes of your house, specially of

your chamber be closed, whan you be in your bed lye a lytel whyle on your left syde, & slepe on your ryght syde. And whan you do wake of your fyrste slepe make water yt you fele your bladder charged, and than slepe on the lefte syde, and loke as ofte as you do wake so ofte tourne your selfe in the bed from the one syde to the other. To slepe groulynge vpon the stomacke and belly is nat good, oneles the stomacke be slowe and tarde of digestion but better it is to lay your hande or your bed felowes hande ouer your stomacke, than to lye groulynge. To slepe on ỹ backe vpryght is vtterly to be abhorred, whē ỹ you do slepe let nat your necke nother your shoulders, nother your handes nor fete, nor no other place of your body lye bare vndyscouered. Slepe nat with an empty stomacke, nor slepe nat after that you haue eaten meate one houre or two after. In your bed lye with your heade somwhat hygh, lest that ỹ meat whiche is in your stomacke thorow eructuacions or some other cause accēde to ỹ orifice of the stomacke let your nyght cap be of skarlet, & thys I do aduertyse you for to cause to be made a good thycke quylt of cotten, or els of pure flockes or of clene wooll, and let the couerynge of it be of whyte fustyan, and laye it on the fether bed that you do lye on, and in your bed lye nat to hote nor colde, but in a temporaunce. Olde auncyent doctours of Phyfycke sayth.

viii. houres of slepe in sõmer & ix. houres of slepe in wynter is sufficyent for any man, but I do thynke that slepe ought to be taken as the complexcyon of man is, whan you do ryse in the morynge, ryse with myrth and remembre god. Let your hosen be brusshed within and without, and flauour the inside of them agayn.st the fyre, vse lynen sockes or lynnen hosen next your legges, whan you be out of your bedde stretche forth your legges and armes and your bodye, coughe and spyte and than go to your stole to make your egestyon, and euacuate your selfe at all tymes that nature wolde expell. For yf you do make any restryction in keppynge your egestion or your bryne or bentosyte, it maye put you to displeasure in bredynge diuers infyrmyties, After you haue euacuated your body, & trusted your poyntes, kayme your head ofte, and so do dyuers tymes in the daye. And washe your handes and wrestes, your face and eyes and your tethe with colde water, & after that you be apparelled walke in your gardayne or parke a thousande pace or two, & than great and noble men doth vse to here masse, & other men than can nat do so but must applye theyr busynes, doth serue God with some prayers surrendrynge thankes to hym for hys many folde goodnes, with askynge mercy for theyr offences, & before you go to your refeccyon moderately exercyse your body with some la-

bour or playinge at the tennys, or castynge a bowle, or parting waygbtes or plomptes of ledde in your handes or some other thynge to open your poores, and to augmente naturall hete. At dyner & supper vse nat to dryuke of sondry dryukes, & eate nat of dyuers meates but fede of two or thre dysshes at the moste. After that you haue dyned & supped laboure nat by and by after, but make a pause syttynge or standyng vpryght the space of an houre or more with some pastyme, dryuke nat much after dyner. At your supper vse lyght meates of digestyon, & refrayne from grose meates, go nat vnto bedde with a full nor empty stomacke. And after your supper make a pause or you go to bed, and go to bedde as I sayde with myrth. Forthermore as cõcerning your apparell in wynter nexte your sherte vse to were a petycote of skarlet, your doublet vse at pleasure, but I do aduertyse you to lyne your Jacked vnder thy fashyõ or maner. bye you fyne skynnes of whyte lãbe & blacke lãbe, & let your skynner cut both ỹ sortes of the skynnes in small peces tryanglewyse, lyke halfe a quarel of a glas wyndowe. And than sewe vp togyther a whyte pece, & a blake lyke a hole quarell of a glas wyndowe, & so sewe vp togyther quarell wyse as muche as will lyne your Jacket, thys fur for holsomnes is praysed aboue sables or any other furre, your exterynal apparel vse accordynge to your honoure.

nour. In cõmer vse to were a skarlet peticote made of stamele or lynsyn wolsye. In wynter and cõmer kepe nat your hed to hote nor vnde it to strayte, kepe euer your necke warme. In cõmer kepe your necke and face from the sõne, vse to were gloues made of gootesskynes perfumed with amber degrece. And beware of standynge or lyinge on the grounde in the reflecc̃yon of the sõne, but be mouable If you shal common or talke with any man, stande nat stylll in one place yf it be on the bare grounde. or grasse, or stones, but be moueable in suche places, stande nor syt vpõ no stone nor stones, stand nor syt long bareheed vnder a vaute of stone. Also beware that you do nat lye in olde chambres which be nat occupyed, specyally such chambers as myse, rattes, and snayles resorteth vnto, lye nat in suche chambers the whiche be deprayed clene from the sõne & open ayre, nor lye in no lowe chãber except it be bozded. Beware that you take nu colde on youre fete and legges, and of al weather beware that you do nat ryde nor go in great and impytuous wyndes.

☞ The.it. Chapyter doth shewe that repleeyon or surfetynge doth moche harme to nature and that abstynence is the chefyst medyson of all medysõs.

Galen declaryng Hypocrates sentence vpon eatynge to much meate sayth. More

meate than accordeth with nature is named replection, or a surfete. Replection or a surfet is take as wel by gurgytacyons or to moche drynkyng, as it is take by epulacyon of eatig of crude meate, or eatynge more meate than doth suffyce or can be truely dygested. Or els replection or a surfyt is whā the stomacke is farced or stuft, or repleted w to moche drynke & meate, yt the lyuer which is the fyre vnder the potte is subpressed yt he cā nat naturally nor truely decoct, dekye, ne dygest the superabundance of meate & drynke the which is in the pot or stomacke, wherfore dyuers tymes these impedymentes doth folow, the tongue is depryued of his office to speke, the wytes or sensys be dull & obnebulated from reason. Slouth & slugyshene consequētly foloweth, the appetyde is withdrawen. The heade is lyght & doth ake, & ful of fantasyes, & dyuers tymes some be so sopyted, ỳ the malt worme playeth the deuyll so fast in the heade, that al the worlde rōneth rounde aboute on wheles then doth the pryncipall membres & the offycyal membres dothe fayle of theyr strength, yet the pulsys be full of agylyte. Such replecyon specyally suche gurgytacyons doth ingender dyuers infyrmytes thorowe the whiche breuite and shortnes of lyfe dothe folowe For the wyse man sayth, that surfetes do kyll many men, and temperaunce dothe prolonge the

the lyfe. And also it is wrytten Eccle. xxxvii. That there dothe dye many mo by surfette, than there doth by the sworde, for as I sayd, surfetynge ingendereth many infyrmites, as the Idropses, the gowtes, lepored, saulfleme & pymples in the face, behemēt impressyons, vndygest humours, opplacyons, feuers, and putryfaccyons. And also it dothe perturbate the heade, the eyes, the tongue, and the stomacke, with many other infirmyties. For as Galen sayth, ouer moche replecyon or surfetinge, causeth strangulacyon & soden death, for as I sayde the stomacke is so inferced, and the lyuer is so sore oppressed that natural heate and the poores be extyncted, wherfore abstynence for this mater is the moste best and the parfytest medysone that can be. And in no wyse eate no meate vnto the tyme the stomacke be euacuated of all yll humours by vomed or other conuenient wayes, for els crude and rawe humours vndygested wyll multiply in the body to the detrymēt of man. Two meales a daye is sufficyent for a reste man, and a labourer maye eate thre tymes a day, & he that doth eate after lyueth a beestly lyfe. And he that doth eate more than ones in a day, I aduertyse hym that the fyrste refeccyon or meale be dygested or that he do eate the seconde refeccyon or meale. For there is nothynge more hurtfull for mans body than to eate meate vpon meate vndygested. For

the

the last refeccyon or meale wyll let the dyge-
styon of the fyrste refeccyon or meale. Also
sondre meates of dyuers operacyons eaten
at one refeccion or meale is nat laudable, nor
it is nat good to syt longe at dyner and sup-
per. An houre is suffycyent to syt at dyner,
and nat so longe at supper. Englande hathe
an euyll vse in syttynge longe at dyner and
at supper. And Englysshe men hath an euyl
vse, for at the begynnynge at dyner & supper
they wyll fede on grose meates. And ye beste
meate which be holsome and nutrytyue and
lyght of digestiõ is kept for seruauntes, for
whan the good meate doth come to the table
thorowe fedynge vpon grose meate, the appe
tyde is extynct, but mãnes mynde is so auy-
dous although he haue eate ynoughe whan
he seth better meate come before hym agaĩst
his appetyde he wyll eate, wherupon dothe
come repleccyon and surfetes.

¶ The.x Chapyter treateth of all maner of
drynke, as of water, of wyne, of ale, of bere
of cyder, of meade, of metheglyn
and of whaye.

WAter is one of the foure Elemen
tes, of the which dyuers licours
or drynkes for mãnes sustynaũ-
ce be made of, takyng theyr ory-
gynall and sustaunce of it, as ale, bere,
meade, and metheglyn, water is nat holsome
sole

sole by it selfe for an Englysshe man, consyde
rynge the contrarye vsage, whiche is natꝛ cõ-
currannt with nature, water is colde, slowe,
and slake of digestyon. The beste water is
rayne water so be it that it be clene and pure
ly taken Next to it is rõnynge water, ye whi
che doth swyftly rõne from the Est into the
west vpon stones oꝛ pybles. The thyꝛde wa
ter to be pꝛaysed is ryuer oꝛ bꝛoke water, the
which is clere rõnynge on pybles & grauayl
Standynge waters the whiche be refreshed
with a freshe spꝛyng is cõmendable, but stan
dyng waters, and well waters, to the which
the sõne hath no reflexciõ, although they be
lyghter thẽ other rõnyng waters be, yet they
be nat so cõmendable. And let euery man be
ware of all waters the whiche be standynge,
and be putrefyed with froth, duckemeat, and
mod[illegible], foꝛ yf they bake, oꝛ bꝛewe, oꝛ dꝛesse
meate with it, it shall ingendꝛe many infyꝛ-
mytes. The water ꝑ which euery man ought
to dꝛesse his meate with all, oꝛ shal vse bakyn
ge, oꝛ bꝛuyng, let it be rõnynge, and put it in
vessels ꝑ it may stande there .ii. oꝛ .iii. houres
oꝛ it be occupyed, than strayne the vpper part
thoꝛoughe a thycke lynnen clothe, and caste
the inferyall parte awaye. If any man do vse
to dꝛynke water with wyne, let it be purely
strayned, & than seth it and after it be cold let
hĩ put it to his wyne, but better it is to dꝛike
with wyne stylled waters, specyally ꝑ water

of strawberes or the water of buglos or the water of endyue, or the water of cycory, or ꝑ water of southystel, & dandelyon. And yf any man be cõbred with the stone or doth burne in the pudybunde places, vse to dryncke with whyte wyne the water of hawes, & the water of mylke, loke for thys mater in a boke of my makynge named the breuyary of health.

☞ Of wyne.

¶ All maner of wynes be made of grapes, except respyse the whiche is made of a bery. Those your wyne after thys sorte, it must be fyne, fayre & clere to the eye, it muste be fragraunte and redolent haurynge a good odour and flauour in the nose, it muste sprynckle in the cup whan it is drawne or put out of the pot in to the cup, it must be colde & pleasaunt in the mouth, and it must be stronge and subtyll of substaunce. And than moderatly dronken it doth actuate and doth quycken a mans wyttes, it doth cõfort the hert, it doth scowre ye lyuer, specyally if it be whyte wine it doth reioyce al the powers of man, and dothe nurysshe them, it dothe ingendre good blonde, it doth comforte and doth nurysshe the brayne and all the body, and it resolueth fleume, it ingendreth heate, and it is good agaynst heuynes and pencyfulnes, it is full of agylyte, wherfore it is medsonable, specyally whyte wyne, for it doth mundyfye and clense wosides & sores. Forthermore the better the wine

is

es, the better humours it doth ingẽdre, wyne must nat be to newe nor to olde, but hyghe wynes as malmyse maye be kepte longe. And bycause wyne is full of fumosyte, it is good therfore to alay it with water, wynes hyghe and hote of operacyon doth cõfort olde men and women, but there is no wyne good for chyldren and maydes, for in hyghe Almayne there is no mayde shall drynke no wyne, but styl she shal drynke water vnto she be maried the vsual drynke there & in other hyghe coũtres for youth is fountayne watter, for in euery towne is a fountayne or a shalowe wel, to the which all people that be yong & seruaũt hath a confluence and a recourse to drynke. Wyne wynes as wynes of Gascony, Frenche wynes, & specyally raynysshe wyne that is fyned is good with meate, specyally claret wyne. It is nat good to drynke nother wyne nor ale before a man dothe eate somwhat although there be olde fantastycall saying to the cõtrary. Also these hote wynes as malmesye, wyne course, wyne greke, romanysk, rõny, secke, alygaũt, basterde, tyre, osay, muscadel, capryche, tynt, roberdany, with other hote wynes be nat good to drynke w meate, but after meate, & with oysters, with saledes, with frupt a draught or two may be suffered Olde mẽ may drynke as I sayd hyghe wynes at theyr pleasure. For thermore al swete wynes & grose wynes doth make a man fatte.

¶ Of ale.

☞ Ale is made of malte and water, and they the which do put any other thynge to ale thē is reherſed, except yeſt, barme, or godesgood, doth ſophiſtycat theyr ale. Ale for an englyſh man is a natural dzynke. Ale muſt haue theſe pzopertyes, it muſt be freſſhe & clere, it muſte nat be ropy noz ſmoky, noz it muſte haue no weft noz tayle. Ale ſhuld nat be dzonke vnder v. dayes olde. Newe ale is vnholſome foz all men. And ſowze ale and deade ale the whiche doth ſtande a tyme is good foz no man. Barly malte maketh better ale thē oten malt oz any other cozne doth, it dothe ingendze groſe humours, but yet it maketh a man ſtronge.

☞ Of bere.

¶ Bere is made of malte, of hoppes, and water, it is a naturall dzynke foz a dutche man. And nowe of late dayes it is moche vſed in Englande to the detrimēt of many englyſhe mē, ſpecially it kylleth thē the which be troubled with the colyke & the ſtone & the ſtrāgulyon, foz the dzynke is a colde dzynke: yet it doth make a man fat, & doth inflate the bely, as it doth appere by the dutche mens faces & belyes. If the bere be wel bzude and fyned, it dothe qualyfye the heate of the lyuer.

☞ Of cyder.

¶ Cyder is made of the iuce of peeres, oz of the iuce of apies, & other whyle cider is made of both, but the beſt cyder is made of cleane

peeres

peeres the which be dulcet, but ye best is nat prayled in physyke, for cyder is colde of speracyon, and is full of ventosyte, wherfore it doth ingendre euyll humours, and doth swage to moche the naturall heate of man, & doth let dygestyon, and dothe hurte the stomacke, but they the which be vsed to it, yf it be dronken in harvyst it dothe lytell harme.

☞ Of meade.

¶ Meade is made of hony and water boyled both togyther, yf it be fyned and pure it preserueth helth, but it is nat good for them the whiche haue the Ilyacke or the colycke.

☞ Of methegilyn.

¶ Methegilyn is made of hony & water, and herbes boyled and sodden togyther, yf it be fyned and stale, it is better in the regymente of healthy than meade.

¶ Of whay.

☞ Whay yf it be wel ordered, specyally the whay the which doth come of butter, is a temperate drynke and is moyst, and it dothe nurysshe, it doth clense the brest, & dothe purge redde colour, and good for saulsleme faces.

☞ Of poset ale.

¶ Poset ale is made with hote mylke & colde ale, it is a temperate drynke, and is good for a hote lyuer, and for hote feuers, specyally, if colde herbes be soden in it.

☞ Of coyte.

¶ Coyte is a drynke made of water, in the

which is layde a sowre & a salte leuyn .iii. or iiii. houres, thē it is dronke it is a vsual dryn ke in Pycardy, in Flaunders, in Holande, in Brabrant, & in Selande, hit dothe but quench the thyrste.

¶ To speake of aptysan, or of oxymell, or of aqua vite, or of Ipocras, I do passe ouer at this tyme, for I do make mensyon of it in the Breuyary of healthy.

¶ The. xi. Chappter treateth of breade.

Auycen sayth, that bread made of whete maketh a man fatte, specyally when the breade is made of newe whete and it doth set a mā in tēperaūce. Breade made of fyne flowre without leuyn is slowe of dygestyon, but it doth nurysshe moch if it be truely ordered & well baken, whan the breade is leuyned it is sone digested as some olde Auctours sayth, but these dayes is proued the cōtrary by the stomacke of men, for leuyn is heuy & ponderous Breade hauyng to moche brande in it is nat laudable. In rome & other byghe countres theyr loues of breade be lytel bygger then a walnot, and many lytell loues be ioyned togyther, the which doth serue for great men, and it is safferonde, I prayse it nat. I do loue manchet breade, and great loues the which be wel moulded and thorowe baken, the brande abstracted & abiected, and

that

that is good for all ages, Meslynge bread is made halfe of whete and halfe of Rye. And there is also meslynge made halfe of rye and halfe of berly. And yll people wyll put whete and barly togyther, bread made of these a= forelayd grayne or cornes, thus pched togy= ther may fyll the gutte, but it shall neuer do good to man, no more than horse bread or bread made of beanes and peason shall do, how be it this mater doth go moche by ỹ edu cacyon or the brynginge vp of the people, the which haue ben nurysshed or nutryfyde with suche bread. I do speake nowe in barlyes or mãltes parte to be eatene and also dronken, I suppose it is to moche for one grayne, for barly doth ingendre colde humours, and pea son and beanes, and the substaunce cõmynge from them repleteth a man with bentosyte, but and yf a man haue a lust or a sensuall ap= petyd to eate and drynke of a grayne byfyde malte or barlye, let him eate and drynke of it the whiche maye be made of otes. For hauer cakes in Scotlande is many a good lorde and lordes dysshe. And yf it wyll make good hau= uer cakes consequently it wyll make good drynke or euyl, euery thyng as it is handled. For it is a cõmon prouerbe, God may sende a man good meate, but the deuyl maye sende euyl cokes to dystrue it. But wyues & may= des & other bruers, the whiche dothe dystrue malte the whiche shulde make good ale. And

they

they the which that doth nat fyll theyr potes
geuynge false measure ℑ woulde they were
clackynge theyr pootes and tancardes at dy=
mynges dale. And euyll bakers the whyche
doth nat make [illegible] breade of whete but myl
[illegible] with whete, or do nat or
der [illegible] gruynge good weyght ℑ
wolde they myght [illegible] bo pepe thorowe a
pyllery for good breade doth cõforte, cõfyrme,
& doth [illegible] a mãnes hert, besyde the pro
pertyes reherced. Note breade is vnholsome
for any mã, for it doth lye in ỹ stomacke lyke
a sponge haustyng vndecoct humours, yet ye
smel of newe breade is cõfortable to ye heade
and to the hert. ¶ Soden breade as symnels
and crackenels, & breade baken vpõ a stone, or
vpon yron, and breade that saffron is in, is
nat laudable. Burnt breade and harde crustes,
& pasty crustes, dothe ingendre color aduste,
and melancoly humours, wherfore chyp the
vpper crust of your breade. And who so dothe
vse to eate ỹ seconde crust after meate, it ma=
keth [illegible] leane. And so dothe whetern breade
[illegible] ful of brande. ¶ Breade ỹ whi=
[illegible] & praysed in phylyke shulde
[illegible] properties. Fyrste it must be newe,
[illegible] ght olde, nor it is nat good
when it is past .iiii. or .v. dayes olde, except ỹ
[illegible] nat, nor it muste nat be mulcy nor
[illegible], it must be well myxed, it must be tho=
rowe bake, it must be lyght & nat heuye, and
it must

ſt muſte be temperatly ſalted. Olde breade or ſtale bread doth dry vp the blode, or natural moyſter of man, and it doth ingender euyll humours, and is euyll and tarde of digeſtion wherfore there is no ſurfytte ſo euyll as the ſurfytte of eatynge of euyll breade.

¶ The.rii. Chapyter treateth of potage, of ſewe of ſtewpottes, of grewell, of formentye, of peaſe potage, of almon mylke, of ryſe potage, of caudels, of culleſes, and of other brothes.

ALl maner of lyquyd thynges as potage ſewe, & all other brothes doth replete a man that eateth them with bētoſyte. Potage is nat ſo much vſed in al chriſtendom as it is vſed in Englande. Potage is made of the liquor in the which fleſche is ſoden in, wt puttynge to chopped herbes, & otmell & ſalte The herbes with the whiche potage is made withall, yf they be pure, good, and clene, nat wanne eaten, nor infected with the corrupte ayer deſcendynge vpon them, doth comforte many men, the bentoſyte natwithſtandynge. But for as much as diuers tymes, many partes of Englande is infected with the peſtylence, thorowe the corrupcion of the ayer the which doth infect ỹ herbes. In ſuche tymes it is nat good to make any potage, nor to eate no potage. In certain places beyond ſee where as I haue trauepled in, in ỹ peſtilence

tyme a general cõmaũdemẽt hathe ben sẽt frõ the superyoryte to the cõmonalte, ꝑ no man shuld eate herbes in suche infectuous tymes.

☞ Of sewe and stewpottes.

¶ Sewe & stewpottes, & grewell made with otmel, in the whiche no herbes be put in, can do lytel displeasure, except ꝑ it dothe replete a man with bentosyte, but it relaxeth ꝑ belly

☞ Of fyrmente.

¶ Fyrmente is made of whete and mylke, it is harde of bygestyon, but whan it is dygest it dothe nurysshe, and it doth strength a man but flesshe soded in mylke is nat commendable.

☞ Of pease potage & beane potage.

¶ Pease potage and beane potage dothe replete a man with bentosyte. Pease potage is better then beane potage, for it is soner dygested, & lesser of bentosyte, they both be abstercyue and do clense the body. They be cõpytent of nutriment, but beane potage dothe increase grosse humours.

☞ Of almon mylke & of ryce potage.

¶ Almon mylke and ryce potage, Almons be hote and moyste, it dothe comfort the brest and it doth mollyfye the bely, and prouoketh bryne. Ryce potage made with almon mylke doth restore and dothe comforte nature.

☞ Of ale brues, caudelles, & colesses.

¶ Ale brues, caudelles, and colesses for weke men and feble stomackes, the whiche can nat

eate

eate solydate meate is suffered. But caudels made with hempe sede, and colesses made of shrympes doth comforte blode and nature.

☞ Of hony soppes & other brothes.

¶ Hony soppes & other brothes of what kynde or substaunce so euer they be made of, they doth ingendre ventosyte, wherfore they be nat good nor holsome for the colyke nor the Illycke, nor other inflatyue impedymentes or syckenesses, specyally if hony be in it, the sayinges of Plyne, Galen, Auycene, with other Auctbours natwithstandynge, for in these dayes experyence teacheth vs contrary to theyr saynges & wrytynge, for although the nature of man be nat altered, yet it is weker, and nothynge so stronge nowe as when they lyued, & dyd practes & makyng ỳ bokes.

¶ The.xiii. Chapyt treateth of whyte meat so of egges, butter, chese, mylke, and crayme. &c.

In englande there is no egges vsed to be eaten but henne egges: wherfore I wyll firste write and pertract of henne egges The yolkes of hen egges be cordialles, for it is temporatly hote. The white of an egge is viscus & colde & slacke of digestion, and doth nat ingẽder good blode, wherfore whosoeuer that wyl eate an egge, let the egge be newe & roste him reare & eate him, or els potche him for potched egges be best at night, and new

rere rosted egges be good in the morynge so be it they be tired with a litle salt & suger thā they be nutritiue, In Turkey and other bryhe christian landes anexed to it, they vse to seth two or thre bushels of egges togither harde, and pull of the shels, & souse them, and kepe thē to eate at all tymes, but harde egges be slowe and slacke of digestion, and do the nutryky the body grosly. Rosted egges be better than sodden, fryed egges be nought, Ducke egges & gose egges I do nat prayse, but selaunt egges and partryche egges Phy-sycke singulerly doth praise.

¶ Of butter.

¶ Butter made of craym is moiste of operacion, it is good to eate in the morynge before other meates, Frenche men wyll eate it after meate. But eaten with other meat it doth nat onely norysshe, but it is good for the breste and lunges, and also it doth relaxe and doth mollifie the bely, dutche men do the eate it at all tymes in the day, ꝑ which I did nat praise when I did dwell amonge thē, cōsiderynge that butter is vnctious, and euery thynge that is vnctious is noysome to the stomacke for as much as it maketh lubrifaccion. And also euery thynge that is vnctious that is to say butterysshe, oyle, grease, or fat do the swymme aboue in the brynkes of the stomake, as the fatnes do the swymme abo-be in a boylynge potte, the excesse of suche

nutrition

naucacion or superfyce wyll ascende to the orifice of the stomake, & doth make eructuacions, wherfore eatynge of muche butter at one refection is nat cõmendable, nor it is nat good for them the whiche be in any ague or feuer, for the ventuosyte of it dothe auge and augment the heate of the lyuer, a lytell porcion is good for euery man in the mornynge yf it be newe made.

☞ Of chese.

Chese is made of mylke, there be foure sortes of chese: whiche be to say, grene chese, softe chese, harde chese, and spermyse, Grene chese is nat called grene by the reason of the colour, but for the newnes of it for the whey is nat halfe pressed out of it, and in operacyon it is colde and moyste. Softe chese nat to newe nor to old is best, for in operacyon it is hote and moyst. Harde chese is hote and drye and euyll to dygest. Spermyse is a chese the whiche is made with curdes & with the iuce of herbes, to tell the nature of it I can nat, consyderynge that euery mylke wyfe maye put many iuces of herbes of sondry operacyon & vertue, one nat a greynge with another But and yf they dyd knowe what they dyd gomble to gyther without trewe compoundynge, and I knowynge the herbes, than I coulde tell the operacyon of spermyse chese, yet besyde these. iiii natures of chese, there is a chese called a rewene chese, the whiche yf it

be well ordred doth passe all other cheses no ne except taken. But take the best chese of all these rehersed, if a lytel do good and pleasure The ouerplus doth ingendre grose humours for it is harde of dygestyon, it maketh a man costyke and it is nat good for the stone. Chese that is good ought nat to be harde nor to softe, but betwyxt both, it shulde nat be tough nor bruttel, it ought nat to be swete nor sowre, nor tart, nor to salt, nor to freshe, it muste be of good sauoure & taledge, nat full of eyes nor mytes, nor magottes, yet in hyghalmen the chese the which is full of magottes is called there the best chese, and they wyll eate ye great magot as fast as we do eate comfetes.

☞ Of mylke.

¶ Mylke of a woman, & the mylke of a gote is a good restoratyue, wherfore these mylkes be good for them that be in a consumpcyone, and for the great temperaunce the whiche is in them it dothe nurysche muche.

¶ Cowes mylke and ewes mylke, so it be yt the bestes be ponge & do go in good pasture the mylke is nutrytyue & doth humect, & moysteth the members, & doth mundyfye & clense the entrayles, and dothe alleuyat & mytygate the ... yne of the lunges & the breste but it is nat good for thē the which haue gurgulacyons in the bely, nor it is nat all the beste for sāguyne mē, but it is very good for melācoly

men

men, & for olde men & chyldren specyally yf it be sodden, addynge to it a lytell suger.

¶ Of Crayme.

Crayme the whiche doth nat stande longe on the mylke & sodden with a lytell suger is nurysshynge. Clouted crayme and rawe crayme put to gyther, is eaten more for a sensuall apetyte, than for any good nurysshemente. Rawe crayme vndecocted eaten with strauberyes, or hurtes is a rurall mans banket. I haue knowen such bankettes hath put men in ieoperdy of theyr lyues.

☞ Almon butter.

¶ Almon butter made with fyne suger and good rose water, and eaten with the flowers of many vyolettes, is a commendable dysshe, specyally in lent whan the vyolet̄ de fragrãt it reioysseth the herte: it doth comfort ꝑ brayne: and dothe qualyfye the heate of the lyuer.

☞ Beene butter.

¶ Beene butter, is vsed moche in lent in dyuers countres, it is good for plowmen to fyl the panche, it doth ingendre grose humours it doth replete a man with ventosyte.

¶ The. xiiii. Chappt, treateth of fysshe.

Of all nacions & countres, Englande is best serued of fysshe, nat onely of al maner of see fysshe, but also of freshe water fysshe, & of all maner of sortes of salte fysshe.

Of

☞ Of See fysshe.

Fysshes of the see the which haue skales or many fynnes, be more holsome than ỹ fresshe water fysshe, the whiche be in standynge waters. The elder a fysshe is so muche he is the better so be it that the fysshe be softe and nat solydat, yf the fysshe be faste and solydat the yonger the fysshe is, the better it is to dygeste: but this is to vnderstande that yf the fysshe be neuer so solydat it muste haue age, but nat ouer growen: except it be a yong porpasse the which kynde of fysshe is nother praysed in the olde testament nor in physyke.

☞ Fresshe water fysshe.

¶ The fysshe the whiche is in ryuers & brokes be more holsomer, than they the whiche be in pooles, pondes, or mootes, or any other standynge water, for they doth labour & doth skower them selfe. Fysshe the which lyueth & doth fede on the moude, or els doth fede in ỹe fen or morysshe grounde dothe sauer of ỹ moude whiche is nat so good as the fysshe that fedyth and doth skowre thẽ selfe on the stones or grauell or sande.

Of Salte fysshe.

¶ Salte fysshe the whiche be poudered and salted with salte, be nat greatly to be praysed specyally if a man do make his hole refeccion with it the qualyte dothe nat hurte, but the quantyte, specyally such salte fysshes as wyll cleue to the fyngers whan a man doth eate it

And

And the skynne of fysshes be vtterly to be abhorred, for it dothe ingendre viscus fleume & colore adust. All maner of fysshe is colde of nature, and doth ingender fleume, it doth lytle nurysshe, fysshe and flesshe oughte nat to be eaten togyther at one meale.

¶ The.xb. Chapyter, treateth of wylde fowle, and tame foule byrdes.

Of all wylde foule, the Fesaunte it moste beste, Althoughe that a Partreche of all foules is soneste dygested. Wherfore it is a restorative meate, & doth cõfort the brayne and the stomacke: & doth augment carnall lyste. A wood cocke is a meate of good temperaunce. Quayles & plouers & lapwynges doth nurysshe but lytel, for they dothe ingẽdre melãcoly humours, yonge turtyl doues doth ingendre good blode. A crane is harde of dygestyon, & doth ingẽder euyl blode. A yong herensew is lyghter of dygestyon than a crane. A bustarde wel kylled & ordered is a nutrytyue meate A byttoure is nat so harde of dygestyon as is an herneslew. A shoueler is lyghter of dygestyon than a byttoure, all these be noyfull except they be wel ordered & dressed A fesannte henne. A more cocke & a more henne excepte they sute abrode they be nutrytyue. Al maner of wylde foule the whiche lyueth by the water they be of dyscõmendable nurysshemente.

¶ Of tame or domestycall foule.

¶ Of all tame foule a Capon is moste beste. For it is nutrytyue and is soone dygested. A henne in wynter is good and nutrytyue. And so is a chyken in somer, specyallye cockrelles and polettes, the which be bntroden. The flesshe of a cocke is harde of dygestyon: but the broth or gely made of a cocke is restoratyue, pygyons be good for colorykc & melancoly men, gose flesshe and ducke flesshe is nat praysed excepte it be a yong grene goose yōge pechyken of halfe a yere of age be prayssed, olde pecockes be harde of dygestyon.

¶ Of byrdes.

¶ All maner of smale Byrdes, be good and lyght of dygestyon, excepte sparowes which be harde of dygestyon. Tytmoses, colmoses and wrens, the whiche doth eate spyders and poyson be nat cōmēdable, of all smale byrdes the larke is best, then prayssed ꝑ blacke byrde & the thrussche. Rasis and Isaac prayse the yonge staares, but I do thynke bycause they be bytter in etyng, they shuld ingēdre colour

¶ The. xbi. Chaptter, treateth of flesshe, of wylde and tame beestes.

BEefe is good meate for ā Englysshman so be it the beest be yonge, & that it be nat cowe flesshe. For olde befe & cowe flesshe doth ingēdre melancoly and lepprous humours: yf it be moderatly poudered that the groose blonde by salte may be exaustyd, it doth

doth make an Englysshe man stroge the educacyon of him with it cõsydered, Martylmas beefe whiche is called hanged beefe in the toppe of the smoky house is nat laudable, it maye fyll the bely and cause a man to dzynke, but it is euyll for the stone, & euyl of dygestyon & maketh no good iuce. If a man haue a peace hangynge by his syde & another in his bely, that the whiche dothe hange by the syde shal do him moze good yf a showze of rayne do chaunce than that the whiche is in his bely, the appetyde of mãs sensualyte natwithstandig.

Of Veale.

Veale is nutrytyue meate: and dothe nutrysshe moche a man, for it is soone dygestyd wherupon many men doth holde oppinyon that it is the best flesshe and the moste nutrytyue meate that can be for mans sustenaunce.

Of mutton and lambe.

Mutton of Kalis and Aueroyes, is prayfed for a good meate, but Galen dothe nat laude it, and surely I do nat loue it consyderynge that there it no beest that is so sone infected: nor there doth happen so great murren and seckenes to any quadzyped beest as doth fall to the shepe. This natwithstanding yf the shepe be brought vp in a good pasture and fatte and do nat flauoure of the wolle it is good for sycke persons, for it doth ingẽder good bloude.

Lambes flesshe is moyste and flumatyke

wherfore it is nat all the best for olde men except they be melancolye of cõplexyon nor hit is nat good for flumatyke men to fede to moche of it, for the flesshe is waterysshe.

¶ Of porke, brawne, bacon, & pygge.

Where as Galen with other auncient & approbat doctours doth prayse porke I dare nat say the contrarye agaynst them, but thys I am sure of, I dyd neuer loue it. And in holy scrypture it is nat praysed, for a swyne is an vnclene beast and dothe lye vpon fylthy & stynkynge soyles, and with stercorus matter dyuers tymes dothe fede in Englande, yet in Hyghalmen and other hygh countres except (spayne & other countres aneyed to spayne) doth kepe theyr swyne clene, and dothe cause them ones or twyse a day to swyme in great ryuers, lyke the water of Ryne, which is aboue Coleyne, but Spaynerdes wyth the other regions aneyed to thẽ, kepe the swyne more fylthyer than englysshe persõs doth. Further more the Jeue, the Sarason, the Turkes, cõcernynge theyr poylycke wyt and lernynge in physycke, hath as much wyt, wysdom, reason, & knowlege for the sauyte of theyr body, as any chrysten man hathe. And many experte physycyons, I haue knowen amonges thẽ: yet they al lacked grace, for as moche as they do nat know or knowlege iesu chryst as the holy scrypture telleth vs & thẽ. They loueth nat porke nor swines flesshe, but doth

bytuperat and adozre it, yet foz al this they wyll eate adders, whiche is a kynde of, ſerpentes, as well as any other cryſten mã dwellynge in Rome, and other hyghe coũtres, foz adders fleſche there is called fyſche of the mountayne. Thys natwithſtandyng phyſyke dothe appzobut adders fleſche good to be eaten, ſaynge it dothe make an alde man yonge, as it apperethe by an herte eatynge an adder maketh him yonge agayne. But pozke dothe nat ſo, foz yf it be of an olde hogge nat clene kepte it dothe ingendze groſe blode, & dothe humect to muche the ſtomake, yet yf the pozke be yonge it is nutrytyue.

¶ Bakon is good foz carters and plowmen, the whiche be euer labozynge in the earth oz dung, ebut and yf they haue the ſtone and vſe to eate it they ſhal ſynge wo be the pye, wher foze I do ſaye that coloppes and egges, is as holſome foz them: as a talowe cãdell is good foz a hozſe mouth, oz a peece of poudzed befe is good foz a blereyed mare, yet ſenſuall appetyde muſt haue a ſwynge, all theſe thynges natwithſtandynge.

¶ Of bzawne.

Bzawne is an vſuall meate in wynter amonges Engliſhe men, it is harde of dygeſtyon the bzawne of a wylde boze, is muche moze better than the bzawne of a tame boze, yf a man eate nother of them bothe it ſhall neuer do hym harme.

☞ Of Pygges.

¶ Pygges specyally sowe pygges is nutrytyue and made in a gelye, it is restoratyue so be it the pygge be fleed the skyn take of, and than stewed with restoratyues, as a cocke is stewad to make a gely. A yonge fatte pygge in phylycke is syngulerly prayled if it be wel ordered in the rostynge, the skyn nat eaten.

☞ Of kydde.

¶ Yonge Kyddes flesshe is prayled aboue all other flesshe, as Auycen, Rasis & Auerroyes sayth, for it is temporate and nutritue although it be somwhat drye. Olde kydde is nat prayled.

☞ Of wylde beestes flesshe.

¶ I haue goue rounde aboute crystendome and ouerthwharte crystendome, & a thousande or two and more myles out of crystendome, yet there is nat so muche pleasure for harte & hynde, bucke, and doo: and for roo bucke and doo, as is in Englande, & although the flesshe be disprayled in phylycke, I pray god to sende me part of the flesshe to eate phylycke nat withstandynge. The opynyon of all olde phylycyons was and is that venyson is nat good to eate pryncipally for two causes, the fyrste cause is that the beest doth lyue in fere: for if he be a good wood man, he shall neuer se no kynde of deere, but at the .p. byt on the grasse, or brosynge on the tree, but he wyll lyfte vp his hed & loke aboute him, the which cõmeth

of

of tymorysnes and tymorolyte dothe bryngе in melancoly humours, wherfore all Phyſy-cyons ſayth that venyſon which is the ſecon de cauſe doth ingendre colorike humours & of trueth it doth ſo: wherfore let them take ꝑ ſkyn and let me haue the fleſche, I am ſure it is a lordes dyſche, and I am ſure it is good for an Engliſhe man, for it dothe anymate him to be as he is: whiche is ſtronge and har-dy, but I do aduertyſe euery man for all my wordes nat to kyll and ſo to eate of it, except it be lefull. for it is a meate for greate men. And great men do nat ſet ſo moch by ꝑ meate as they do by the paſtyme of kyllynge of it.

Of Hares fleſche.

¶ A hare doth no herme nor dyſpleaſure to man, if the fleſche be nat eaten, yet he maketh gentylmen good paſtyme. And better it is for the houndes or dogges to eate the hare after they haue kylled it, than man ſhuld eate it: for it is nat prayſed nother in the olde te-ſtament nother in phyſycke, for the byble ſayth the hare is an vnclene beeſte. And phy-ſycke ſayth hares fleſche is drye and doth in-gendre melancoly humours.

¶ Of Conys fleſche & Rabettes.

¶ Conyes fleſche is good, but rabettes fleſh is beſt of all wylde beeſtes, for it is temperat and dothe nuryſche, and ſyngulerly prayſed in phyſycke, for all thynges the whiche doth ſucke is nutryture.

The

¶ The.xbii. Chapyter dothe treate of perty= culer thynges, of fysshe and flesshe..

THe heddes of fysshe, and the fatnes of fysshe specyally of Samon and Cunger is nat good for them the which be dys= posed to haue reumatycke heddes .And the heddes of lampreyes, and lampreons. and the stryngе the whiche is within them, is nat good to eate refrayne frome eatynge of the skynnes of fysshe, and flesshe & horned meate, and browne meate, for it dothe ingender viscus humours, and colore and melancolye. And dothe make opylacyons. The brayнes of any best is nat laudable, excepte the brayнes of a kydde, for it is euyll of dygestyon and dothe hurte a mannes appetyde and the sto= macke, for it is colde and moyste, and viscus a hote stomacke may eate it, but it doth inge= der grose humours. The brayne of a wodco= ke and of a snype and suche lyke is cõmesty= ble. The fore parte of al maner of beestes and foules be more hotter and lyghter of dygesty on, than the hynder partes be. The mary of all beestes is hote and moyste, it is nutrityue yf it be well dygestyd, yet it doth mollyfy the stomacke, and doth take away a manes appe= tyde, wherfore let a man eate peper with it. The blode of all beastes & foules is nat prey= sed, for it is harde of digestion. All ỹ inward of beestes and of foules, as the herte the ly=

uer

uer the longes, and trypes, and trylybubbes, with all the intrayles is herde of dygestyon, and dothe increase grose humours. The fatnes of flesshe is nat so muche nutrytyue as the lenes of flesshe, it is beste whan lene and fat is myxte one with another. The tounges of beestes be harde of dygestyon and of lytell nurysshement. The stones of a cotkerell, and the stones of other beestes that hath nat done theyr kynde be nutrytyue.

¶ The.xviii. Chapytre, treateth of roste meate, of fryed meate and of bake meate.

WIth vs at Montpilour, & other vniuersyties is vsed boyled meate at dner, & roste meate to supper: why they shulde do so I can nat tel onles it be for a cõsuetude. For boyled meate is lyghter of dygestyon thã rosted meate is. Bruled meate is harde of dygestyon, & euyll for the stone. Fryed meate is harder of dygestyon than bruled meate is, & it doth ingendre colour & melancoly. bake meate whych is called flesshe that is bered, for it is bured i paste, is nat praysed in physycke. All maner of flesshe the which is inclyned to humydyte shulde be rosted. And all flesshe the which is inclyned to drynes shulde be sodde or boyled ¶ Fysshe may be sode, rosted, bruled & baken euery one after theyr kynde, & vse a salsshyon

of the countre, as the coke and the phisicion wyll agre & deuyse. For a good coke is halfe a phisicion. For the cheke phisicke (the councell of a phisecion except) dothe come from the kytchyn, wherfore the phisicion and the coke for sicke men must consult togyther for the preparacion of meate for sicke men. For yf the phisicion without the cooke prepare any meate excepte he be very expert, he wyll make a werysshe dysshe of meate, the whiche the sycke can nat take.

¶ The.xix. Chapiter treateth of rotes & fyrst of the rotes of borage and bugloss.

THe rotes of Borage & Bugloss soden tender and made in a succade doth ingender good blode, and dothe set a man in a tempozaunce.

¶ The rotes of Alysaunder and Enula campana.

The rotes of Alysaunder soden tender, and made in surcade is good for to destroy ꝑ stone in ꝑ raines of the backe & bladder. The rotes of Enulacãpana soden tẽder & made in a succade is good for the brest, & for the lunges, & for all the interyall members of man.

¶ The rotes of Percelly, & of Fenel.

¶ The rotes of Percelly soden tender and made in a succade is good for the stone, and dothe make a man to pysse. The rotes of Fenell

nell soden tender & made in a succade is good for the lunges and for the syght.

¶ The rotes of Turnepes & Persnepes.

¶ Turnepes boyled and eaten with flesshe, augmenteth the sede of man, yf they be eaten rawe moderatly, it doth prouoke a good apetyde. Persnepes soden & eaten dothe increase nature, they be nutrytyue, & doth expel wynde

¶ Radysshe rotes, and Caretes.

¶ Radisshe rotes doth breake wynde & doth prouoke a mā to make water, but they be nat good for them the whiche hath the goute. Caretes soden and eaten dothe auge & increase nature & dothe cause a man to make water.

¶ The rotes of Rapes.

¶ Rape rotes yf they be well boyled they do nurysshe, yf they be moderately eaten, immoderately eaten they doth ingender bentosyte and dothe anoye the stomacke.

¶ Of onyons.

¶ Onyons dothe prouoke a man to benerypous actes, and to compnolence, and y. a man drynke sondry drynkes it doth rectyfy and reforme the varyete of the operacyon of them: they maketh a mans apetyde good, and putteth away fastydyousnes.

¶ Of Lekes.

¶ Lekes dothe open the breste, and doth prouoke a man to make water, but they doth make and increase euyll blode.

Of Garlyke.

¶ Garlyke of all rotes is vsed & moste prayſed in Lomberdy, and other countres anexed to it, for it doth open the breſte, & it doth kyll all maner of wormes in a mans bely, whiche be to ſay, lũbrici, aſcarides, and cucurbitini whiche is to ſaye longe wormes, ſmall lytell longe wormes which wyll tycle in the foundement, and ſquare wormes, it alſo hetythe the body and deſolueth groſe wyndes.

¶ The.xx. Chapyter, treateth of herbes. And fyrſt of Borage, and Bugloſſe.

BOrage doth comfort the hert, and doth ingendre good blode, and cauſe a man to be mery, and dothe ſet a man in temperance. And ſo dothe bugloſſe for he is take of more bygor and ſtrength, and effycacye.

¶ Of artochockes, and rokat.

¶ There is nothynge vſed to be eaten of Artochockes but the hed of them, whan they be almoſt rype they muſte be ſoden tender in the broth of beke, and after eate them at dyner, they doth increaſe nature, and doth prouoke a man to beuerypons actes. Rokat dothe increaſe the ſede of man, and doth ſtymulat the fleſhe, and dothe helpe to dygeſtyon.

¶ Of Lykory, and Endyue.

¶ Lycory doth kepe the ſtomacke & the heed in temperannce, and doth qualyfy colore. Endyue is good for them the whiche hath hote ſtomackes and dryc.

Of

Of whyte beetes, and purſlane.

¶ Whyte beeten be good for the lyuer, & for the ſplene, and be abſterſyue, Purſlane doth extynct the ardor of laſſyuyouſnes, and doth mytygate great heate in all the inwarde partes of man.

¶ Of tyme, and Parſley.

¶ Tyme breaketh the ſtone, it dothe deſolue wyndes. And cauſeth a man to make water. Parſley is good to breake the ſtone, and cauſeth a man to pyſſe, it is good for the ſtomake and dothe cauſe a man to haue a ſwete breth.

Of Lettyſe, and Sorell.

¶ Lettyſe doth extynct venerpous actes, yet it doth increaſe mylke in a womans breſt, it is good for a hote ſtomake, & dothe prouoke ſlepe, and doth increaſe blod, and doth ſet the blode in a temperaunce. Sorell is good for a hote lyuer, and good for the ſtomake.

Of Penyryall, and Iſope.

¶ Penyryall doth purge melãcoly, and doth comforte the ſtomacke & the ſpyrites of man. Iſope clenſeth biſcus fleume, & is good for the breſte and for the lunges.

Of Roſmary, and Roſes.

¶ Roſmary is good for ỹ palſey, and for the fallynge ſyckenes, and for the cowghe, and good agaynſt colde, Roſes be a cordynall and dothe comforte the herte and the brayne.

Of Fenell, and Anys.

¶ Theſe herbes be ſeldome vſed, but they

ſedes be greately occupyde. Fenell ſede is vſed to vreake wynde, & good agaynſt poyſone Anys ſede is good to clenſe the bladder, and the raynes of the backe: & dothe puoke vryne and maketh one to haue a ſwete vreth.

¶ Of ſauge. and Mandragod.

¶ Sauge is good to helpe a woman to conceyue, and doth prouoke vryne. Mandragod doth helpe a woman to concepcion, and doth prouoke a man to ſlepe.

* Of all Herbes in generall.

¶ There is no Herbe, nor wede, but god haue gyuen vertue to them, to helpe man. But for as muche as, Plyne, Macer, and Diaſcorides with many other olde auncyent and approbat Doctours hath wrytten and pertracted of theyr vertues, I therfore nowe wyll wrytte no further of herbes, but wyl ſpeke of other matters that ſhalbe more neceſſarye.

¶ The. xxi. Chappter, treateth of Fruytes, and fyrſt of Fygges.

Auicen ſayth that Fygges dothe nuryſſhe more than any other Fruyte, they doth nuryſſhe meruelouſly, whan they be eaten with blanched Almons. They be alſo good roſted, & ſteued. They do clenſe the vreſt & the lunges, & they do open ỹ oppylacyons of the lyuer & the ſplene. They dothe ſtere a man to benerypous actes, for they dothe auge & increaſe the ſede of generacyon. And

also they do prouoke a man to sweate: wherfore they do ingender lyce.

¶ Of great Raysyns.

¶ Great raysyns be nutritiue specially if the stones be pulled out. And they do mak the sto make firme and stable. And they do prouoke a man to haue a good appetite, if a fewe of thē be eaten before meate.

☞ Of smalle raysyns of Corans.

¶ Smale raisyns of Corans be good for the raynes of the backe, & they do prouoke brine. howbeit they be not al ꝑ best for ꝑ splene, for they make opilation. ¶ Of Grapes.

¶ Grapes swete and newe, be nutritiue, and doth stymulat the flesshe. And they do comfort the stomacke and the liuer, and do the auoyde opilations. Howbeit they do replete the stomacke with ventositie.

¶ Of peches, of medlers, and ceruices.

¶ Peches doth mollifie the bealy, & be cold. Medlers take superfluous doth ingēder melā coly. and Ceruices be in man of like operatiō.

¶ Of strawberies, cheries, and hurtes.

¶ Strawberies be prased aboue all beries, for they do qualifie the heate of the liuer, and doth ingender good bloud, eaten with suger. Cheries doth mollifie the bealie, & be colde. Hurtes be of a groser substāce, wherfore they be not for them the which be of a cleane diet.

¶ Of nuttes great and smalle.

¶ The walnut & the banocke be of one opera

tion.

cyon. They be tarde and slowe of dygestyon, yet they doth comforte the brayne yf the pyth or skyne be pylled of, and than they be nutrytyue. Fylberdes be better than hasell Nuttes yf they be newe and taken from the tree, and the skyn or the pyth pulled of, they be nutrytyue, & doth increase fatnes, yf they be olde they shulde be eaten with great raysens. But newe nuttes be farre better than olde nuttes, for olde nuttes be colorycke, and they be euyl for the hed and euyll for olde men. And they dothe ingendre the palsey to the tounge, yet they be good agaynst benym. And immoderatly taken or eaten dothe ingendre corrupcyons, as byles blaynes & suche putrykaccyon.

¶ Of Peason, and Beanes.

¶ Peason the which be yonge be nutrytyue howbeit they doth replete a man with bentosyte. Beanes be nat so muche to be praysed as Peason, for they be full of bentosyte although the skynnes or huskes be ablated or caste away, yet they be stronge meate, and dothe prouoke benerious actes.

¶ Of Peares, and Apples.

¶ Peares the which be melow and doulce, & nat stony doth increase fatnes ingenderynge waterysshe blod. And they be full of bentosyte. But wardens rosted stued, or baken be nutrytyue, and doth comforte the stomacke specyally yf they be eaten with comfettes. Apples be good after a frost haue taken them or they

they ꝑ which be of good odor & melowe, they shuld be eaten with suger or cõfettes, or with fenell sede, or anys sedes bycause of they⁹ ben tosyte, they doth comforte than the stomacke and doth make good dygestyon, specyally yt they be rosted or baken.

¶ Of Pomegranates, & Quynces.

¶ Pomegranates be nutrytyue, and good for the stomacke. Quynces bakē the gore pulled out doth mollyfy ye bely, & doth helpe dygestyon, & doth ꝑserue a mā frō dronkenshyp.

¶ Of Dates, and Mylons.

¶ Dates moderately eaten be nutrytyue but they doth cause opylacyōs of the lyuer & of ꝑ splen. Mylons doth ingēder euyll humours.

¶ Of gourdes, of cocūbers, & pepones.

¶ Gourdes be euyll of nurysshement, cocumbers, restraynethe veneryousnes or lassyuyousnes, or luxuryousnes. Pepones be in maner of lyke operacion: but the pepones ingenderythe euyll humours.

¶ Of Almondes, and Chesteyns.

¶ Almondes causeth a man to pyse: they do mollyfy the bely, and doth purge the lunges And. bi. or. bii. eate before meate preserueth a man frō dronkenshyp. Chesteynes dothe nurysshe the body strongly, & dothe make a man fat, yt they be thorowe rosted and the huskes abiected, yet they doth replete a man with vē tosyte or wynde.

¶ Of Prunes, and Damysens.

¶ Prunes be nat greatly prayſed, but in the way of medycyne, for they be colde & moyſte. And Dampſens be of the ſayde nature: for the one is olde and dryed, and the other be take from the tree. bi or. bii. dampſen eaten before dyner be good to prouoke a mānes appetyde, they dothe mollyfye the belye and be abſterſyue: the ſkyne and the ſtones muſte be ablated and caſte owaye and nat vſed.

* Of Olyues, and capers.

¶ Olyues cōdyted, & eaten at the begynnīge of refeccyon dothe corroborate the ſtomacke & prouoketh appetyde. Capers doth purge flemme and doth make a man to haue an appetyde.

☞ Of Orenges.

¶ Orenges doth make a man to haue a good appetyde, & ſo dothe the ryndes yt they be in ſuccade, & they doth cōforte the ſtomacke, the iuce is a good ſauſe & doth prouoke an apetyde.

☞ The. xxii. Chapyter treateth of ſpyces, and fyrſte of Synger.

Ginger dothe heate the ſtomacke & helpeth dygeſtyon, Grene ginger eaten in the morynge faſtynge doth acuate and quycken the remembraunce.

☞ Of Peper.

¶ There be. iii. cōdry kynd of peper, whiche be to ſay whyte Peper, blacke Peper, & long peper. Al kyndes of pepers do heate the body

and

and doth desolue fleume & wynde and dothe helpe digestion, and maketh a man to make water Blacke peper dothe make a man leane

¶ Of Cloues and Maces.

¶ Cloues doth comforte the sinewes & doth desolue, and dothe consume superfluous humours, restoreth nature, Maces is a cordiall and doth helpe the colycke: & is good against the blody flyxe and laxes.

☞ Of Graines and Safferon,

¶ Graines be good for the stomake and the hed. And be good for women to drinke. Safferon doth comforte the hert and the stomake but he is to hote for the liuer.

¶ Of Nutmeges and Cynamon.

☞ Nutmeges be good for thē ꝑ which haue colde in their hed, & doth cōforte the syght & the braine & the mouthe of the stomake, & is good for the splene, Cynamone is a cordial, wherfore ꝑ Hebricion doth say why doth a man dye & can get cynamone to eate: yet it doth stop & is good to restrain fluxes or laxes

¶ Of licorice.

¶ Licorice is good to clense and to open the lunges and the brest, and doth lose fleume.

* The. xxiii. Chapiter sheweth a diet for Sanguine men

Sanguine men be hote & moiste of cōplexion, wherfore they must be circūspecte in eatynge of their meat, cōsiderig that

the purer the cõplexyon is, the soner it maye be corrupted, & the blode may be the soner infected, wherfore they must abstaine to eate inordynatly fruytes and herbes & rotes as garlyke onyons & lykes, they muste refrayne frõ eatyng of olde flesshe, & eschewe the vsage of eatyng of ye bzaynes of beestes: & frõ eatynge the bdders of keyne. They must vse moderat slepe & moderat dyet or els they wyll be to fat and grose. Fysshe of muddy waters be nat good for them. And yf blode do aboũde clense it with stuffes, or by fleubothomye.

¶ The.xxiiii. Chaptyr sheweth a dyete for Fleumatyke men.

Fleumatyke men be colde & moyst: wherfore they must abstayne from meates the which is cold. And also they must refrayne from eatyng viscus meate, specyally from all meates the which doth ingendre fleumatyke humours, as fysshe, fruyte, and whyte meate. Also to eschewe the vsage of eatynge of crude herbes specyal to refrayne from meate the which is harde and slowe of dygestyon: as it appereth in the properties of meates aboue rehersed. And to bewarenat to dwell nyghe to waterysshe and mozysshe grounde. These thynges be good for fleumatyke persons moderatlye taken, onyons, garlyke, peper, gynger. And all meates the which be hote and dzye. And sauces the whiche be sowze.

These

These thynges folowynge doth purge fleume Polypody, netyll, elder, agarycke, yreos, mayden heare, and stycados.

¶ The.xxb. Chapyter, sheweth a dyete for Colorycke men.

Color is hote and drye wherfore Colorycke men must abstayne frome eatynge hote spyces, & to refrayne frome drynkynge of wyne, and eatynge of Colorycke meate: howbeit Colorycke men may eate grofer meate than any other complexcyons, except theyr educacyon haue ben to ye contrary Colorycke men shulde nat be longe fastynge These thyngs folowyng do purge color. Fumytory Centory, wormewod, wylde hoppes byoletes, Mercury, Manna, Reuberbe, Eupatorye, Tamaryndes, & the whay of butter.

¶ The.xxbi. Chappter treateth of a dietarye for Melancolye men.

Melancoly is colde & drye, wherfore Melancoly men muste refrayne from fryed meate, and meate ye which is ouer salt And from meate the which is sowre and harde of dygestyon, and from all meate the whiche is burnet and drye. They muste abstayne frome immoderat thurste, & from drynkynge of hote wynes, and grose wyne as rede wyne And vse these thynges, Cowe mylke, Almon

 mylke

mylke, yolkes of rere egges. Boyled meate is better for Melancoly men than rosted meate Al meat the which wyl be sone digested and all meates the which doth ingender good blode and meates the which be temperatly hote be good for melancoly men, and so be al herbes the which be hote and moyste. These thynges folowynge doth purge Melancoly. Seene, quekbeme, Seene, sticados, Hartes tounge, mayden heere, pulyall mountane, borage, organum, suger, and white wine.

☞ The.xxbii. Chaypter treateth of a dyete and of an order to be vsed in the Pestyferous tyme of the pestylence and swetynge sycknes.

When the Plages of the Pestylẽce, or ye swetynge syckenes is in a towne or countre, with vs at Mostpylour and all other hyghe Regyons & countres ꝑ I haue dwelt in, the people doth flie frō the contagious & infectious ayre ꝑseruatyues with other counsell of Physicke natwithstandynge In lower & other base countres, houses the which be infected in towne or citie, be closed vp both dores & wyndowes: & ꝑinhabytours shall nat come a brode, nother to churche: nor to market, nor to any house or cōpany, for infectyng other the which be clene without infection. A man can nat be to ware: nor cā nat kepe hym selfe to wel from this syckenes, for

it is

it is so behemēt & so parloule, yᵗ the sycknes is taken wᵗ the sauour of a mans clothes the which hath bysyted the infectious houle, for the infeccyon wyll lye & hāge long in clothes And I haue knowen yᵗ whan yᵉ strawe & ruf shes hath ben cast out of a houle infected the hogges the which dyd lye in it, dyed of ỹ pe= stylēce: wherfore in suche infeccyous tyme it is good for euery mā ỹ wyll nat fly frō the cō tagyous ayre to vse dayly, specyally in ỹ mor nyng & euenyng to burne Juneper, or Rose= mary, or Rysshes, or Baye leues, or Maiero= me or frankensence, or Bengauin Or els ma ke this pouder. Take of storax calamite halfe an vnce, of frankēsence an vnce, of the wodde of Aloes, ỹ weight of bi.ō.myxe all these to= gyther. Than cast halfe a sponeful of this in a chafynge dysshe of coles, and set it to fume abrode in ỹ chābers, & the hall, & other hou= ses, and you wyll put to this pouder a lytle Lapdanum: it is so much ỹ better. Or els ma= ke a pomemaūder vnder this maner. Take of Lapdanum. iii. drames, of yᵉ wodde of Aloes one drame, of Amber of grece. ii. drames, & a halfe, of nutmegges, of storax calamite of eche a drame & a halfe, cōfect all these togyther wᵗ Rose water, & make a bal. And this afore sayd Pomemaūder doth nat only expel cōtagious ayres, but also it doth cōforte the brayne, as Barthelmew of Montagnaue sayth, & other modernall doctors doth afferme ỹ same: who

so euer

so euer yᵗ is infected with the pestylence, let him loke in my Bzeuyary of helth foz a remedy. But let hym vse thys dyete, let the Chamber be kepte close. And kepe a contynual fyze in the Chamber of clere burnynge wodde, oz chare cole without smoke, beware of takyng any colde, vse tempozat meates and dzynge. and beware of wyne, bere, & syder, vse to eate stued oz baken wardens yf they can begotten yf nat eate stued oz baken peers with comfettes, vse no grose meates, but those the which be lyght of dygestyon.

¶ The .xxbiii. Chapyter, shewethe of a dyete the whiche be in any Feuer oz ague.

I Do aduertyse euery man that hath a Feuer: oz an Ague, nat to eate no meate. vi. houres befoze his course doth take hym. And in no wyse as longe as the Ague doth indure, to put of sherte noz doublet, noz to ryse out of the bedde, but whan nede shall requyze and in any wyse nat to go, noz to take any open ayze. Foz such pzouysyon may be had yᵗ at vttermoste at the thyzde course he shalbe delyuered of the Feuer dsynge the medsynes the which be in ỹ Bzeuyary of helthe. And let euery man beware of castyng theyz handes & armes at any tyme out of the bed, in oz out of theyz agony, oz to spzaule with ỹ legges out of yᵗ bed, good it is foz ỹ space of .iii. courses

to weare contynually gloues & nat to walshe the handes. And to vse suche a dyete in meate and drynke as is reherced in the pestylence.

¶ The .xxix. Chapyter, treateth of a dyete for them, the which haue the Iliacke, or the colycke, and the stone.

THe Iliacke & the Colycke be ingẽdred of ventosyte, the which is intruded, or inclosed in two guttes, ye one is called Ilia. And ye other is called Colon. For these two infyrmytes a man must beware of colde. And good it is nat to be longe fastynge. And necessarye it is to be laxatyue & nat in no wyse to be cõstupat. And these thynges folowinge be nat good for thẽ ꝑ whiche haue these afore sayd infirmites, hote bread, nor new ale. They must abstayne also frõ drynkynge of beere, of cyder, & red wyne, & cynamom. Also refrayne frõ all meates yt hony is in eyther eatynge of cold herbes, vse nat to eate beanes, pesen, nor potage, beware of ꝑ vsage of fruytes. And of all thynges ꝑ which doth ingẽder wynde. For ꝑ stone abstayne frõ drinkinge of new ale, bewarde of beere, & of red wyne, & hote wines refrayn frõ eatyng of red heryng, martylmas befe & baken, & saltfysshe, & salt meates. And beware of goyng cold about the myddel specyally about ꝑ raynes of ꝑ backe. And make no restrycyon, of wynde & water: nor egesty on that nature wolde expelle.

¶ The.xxx. Chapiter, treateth of a dyete for them the whyche haue any kyndes of the goute.

THey the whyche be infected with the goute, or any kynde of it, I do aduerty se thē nat to syt longe bollynge & bybbyng, dyrynge & cardyng, in forgettynge thē selfe to cronerat the blader and the belv whā nede shall requyre, & also to beware that the legges hange nat without some stay nor that the bootes or shoes be nat ouer strayte, who soeuer hath ꝑ goute must refrayne frō drynkyng of newe ale, and let him abstayne from drynkyng of beere & red wyne. Also he muste nat eate newe breade, euges, freshe samon, eles, freshe heryng, pylcherdes, oysters, & all shell fysshe. Also he must eschewe the eatynge of freshe beke, of gose, of ducke, & of pygrōs. Beware of takyng colde in the legges, or rydyng, or goyng wethod. Beware of denervous act; after refection, or after or bpō a full stomacke. And refrayne frō all thynges that doth ingendre euyl humours & be inflatyue.

¶ The. xxxi. Chapiter, treateth of a dyete for thē the whiche haue any of the kyndes of lepozed.

HE that is infected, with any of the. iiii kyndes of the lepozed muste refrayne frō al maner of wynes, & frō new drynkes, & stroge ale than let him beware of ryot & surfetyng. And let him abstayne frō eatyng

of

of ſpyces, & dates, & frō tryppes & podynges, & all inwardes of beeſtes. Fyſſhe & egges, and mylke is nat good for leperous perſons: and they muſt abſtayne frō eatyng of freſſhe beſe, and from eatynge of goſe, ducke & frō water foule & pygions. And in no wyſe eate no beneſon, nor hare fleſſhe and ſuche lyke.

¶ The.xxxii. Chapiter, treateth of a diete for thē, the whiche haue any of the kyndes of the fallynge ſyckenes.

Who ſoeuer he be, that haue any of the kynd? of ꝑ fallyng ſyckenes muſte abſtayne frō eatig of whyte meate, ſpecyally of mylke he muſt refrayne frō drinkyng of wyne, new ale, & ſtrōg ale. Alſo they ſhulde nat eate the fatnes of fyſſhe, nor the hedes of fyſſhe, the which doth ingendre rewme. Shell fyſſhe, eles, ſamon, herynge, & biſcus fyſſhes be nat good for Epilentycke men. Alſo they muſt refrayne frō eatyng of garlyke, onyons, lekes, chybbolcs, & all vaperous meates, the which doth hurt ye hed: beneſon, hare fleſſh, beſe, beanes, & peaſon be nat good for Epilētyke men. And yf they knowe yt they be infected with this great ſyckenes, they ſhulde nat reſorte where there is great reſort of cōpany which is in church in ſeſſyons & market places on market dayes, yf they do the ſyckenes wyl infeſte thē more there, than in any other place, or at any other tyme. They muſte be-

ware they do nat syt to nyghe ye fyre, for the fyre wyll ouercome them, & wyll induce the syckenes. They must beware of lyeng hote in theyr bed, or to labourc extremely, for suche thynges causeth the greke to come the ofter.

¶ The. 34. Chappter, treateth of a dyete for them the whiche haue any payne in the heed.

MAny syckenes, or infyrmytes & impedymētes may be in a mans hed, wherfore whosoeuer haue any impedimēt in the hed must nat kepe the hed to hote, nor to cold but in a tēperaūce. And to beware of ingendryng of rewme, which is the cause of many infyrmytes. There is nothynge yt doth ingēder rewme so much as doth the fatnes of fysch & the heddes of fysche, & surfestes, & takynge colde in the fete: & taking cold in the nape of the nycke or hed. Also they ỹ which haue any infyrmyte in ỹ hed must refrayne of immoderat slepe specially after meate. Also they must abstayne frō drynkynge of wyne, & vse nat to drynke ale & beare the which is ouer stronge bocyferacyon yalowyng, cryeng, and hyghe syngyng is nat good for the hed. All thynges the which is vaporous or dothe fume, is nat good for the hed. And all thyngs the which is of cupl sauour as caryn, synkes wynkraughtes pissebolles snotte of candels, dunghylles, stynkyng cancls, & stynkyng stādyng waters, & stynkyng marshes, with suche contagyous

eyres

eyes doth hurte the hed and the brayne, and the memorye. All odyferous sauours be good for the hed and the brayne and the memorye.

¶ The.xxxiiii. Chapiter treateth of a dyete for them the whiche be in a consumpcyon.

Who soeuer he be that is in a cõsũpcion must abstayne frõ all sowre & tart thinges as veneger & alegar, & suche lyke. And also he must abstaine frõ eatyng of grose meates the which be harde & slowe of dygestyon. And vse cordialles & restoratyues and nutrytyue meates. All meates & drinkes the which is swete & that suger is in be nutrytyue. Wherfore swete wynes be good for them the which be in consũpcyõs moderately takẽ And sowre wyne, sowre ale, sowre breade is good for no man. For it doth freate away nature, & let thẽ beware that be in a consumpcion of fryde meate, of brused meate, & bronte meate the whiche is ouer rosted. And in any wyse let thẽ beware of anger & pencyfulnes. These thinges folowyng be good for thẽ the which be incõsũpciõs a pygge or a cocke stewed & made in a gely, cockrelles stewed, gotes mylke & suger, almon mylke in ꝑ which ryce is sodẽ, & rabbertes stewed, & newe layd eggs & rere yolkes of eggs & ryce sodẽ in almõ mylke.

¶ The.xxxv. chapit treateth of a diete for thẽ the which be asmatyke men, beynge shorte wynded or lackyng breth.

Shortnes of wynde cõmeth dyuers tymes of impedymẽtes in the lunges, & straytnes of the brest oppiated thorowe byscus fleume, & other whyle whã the heed is stuffed with rewme called the pose letteth the breth of his natural course, wherfore he that hathe shortnes of breth: muste abstayne frõ eatynge of nuttes specyally yf they be olde: and chese and mylke is nat good for them, no more is fysshe and frupte, & rawe or crude herbes. Also all maner of meate, the whiche is harde of dygestyon is nat good for thẽ. They muste refrayne from eatynge of fysshe specyally frõ eatynge fysshe the which wyll cleue to ỹ fyngers: & be byscus & slyme & in any wyse beware of the skyns of fysshe and all maner of meate the which doth ingender fleume. Also they muste beware of colde. And whan any houle is a sweppynge to go out of the houle for a space into a clere eyre. The dust also yt ryseth in the strete thorowe the behemens of the wynde or other wyse, is nat good for thẽ. And smoke is cupll for them, & so is al thinge ỹ is stoppyng, wherfore necessary it is for thẽ to be laxatyue, & to be in a clene & pure eyre.

¶ The.xxxvi. Chapit treateth of a dyete for them the whiche haue the palsye.

They the whiche haue the palsye, bnyuersall, or pertyculer muste beware of anger, hastynes, & testynes, & muste beware

ware of keare, for thorowe anger or keare dy-
uers tymes the Palsye do come to man. Also
they muſt beware of dronkenes, & eatynge of
nuttes, which thynges be euyl for the palsye
of the tongue, coldnes & contagyous, & wyn-
kyng fylthy eyzes be euyl for the palsye. And
let euery man beware on lyeng vpō the bare
groūde or vpō the bare stones, for it is euyll
for the Palsye, the sauour of Castory, and the
sauour of a Fox is good agaynst the palsye.

¶ The xxxbii. Chapiter, doth shewe an order
and a dyete for them the whiche be madde
and out of theyr wytte.

THere is no man the which haue any of
the kyndes of madnes, but they ought
to be kepte in sauegarde for dyuers in-
cōuenyēce that may fall, as it apperyd of late
dayes of a lunatycke man named Michel, the
which went many yeres at lybertye, & at last
he dyd kyll his wyfe and his wyfes suster, &
his owne selfe, wherfore I do aduertyse eue-
ry man the whiche is madde, or lunatycke or
frantycke, or demonyacke to be kepte in saue-
garde, in some close house or chamber, where
there is lytle lyght. And that he haue a keper
the whiche the madde man do feare. And se
that the madde man haue no knyfe nor sheres
nor other edge toule, nor that he haue no gyr
dyll except it be a wekelyste of cloth, for hur
tynge or kyllynge hym selfe. Also the cham-

ber or the house that the madde man is in, let there be no paynted clothes, nor paynted walles, nor pyctures of man nor woman or fowle or beest: for suche thynges maketh them full of fantasyes, lette the madde persons heed be shauen ones a moneth, let them drynke no wyne nor stronge ale, nor stronge beere, but moderat drynke, and let them haue. iii. tymes in a daye warme suppynges, and lyteil warme meate. And vse fewe wordes to them, excepte it be for reprehensyon, or gentyll reformacyon yf they haue any wytte or perseueraunce to vnderstande what reprehensyon or reformacyon is.

¶ The. xxvbiii. Chapiter, treateth of a dyete for them the whiche haue any of the kyndes of the Idropysies.

Saynt Beede sayth the more a man doth drynke that hath the Idropysie, the more he is a thurst, for although the sekenes doth come by superabundaunce of water, yet the lyuer is dryc, whether it be alchytes Ipocacra. Lencoflegmancia, or ỹ tympany. They that hathe any of these foure kyndes of the Idropysies muste refrayne from all thynges the whiche be constupat and costyue, and vse al thynges the which be laxatyue, nuttes and dry almonnes and harde chese is poyson to them. Aptysane and posset ale made with colde herbes doth comfort them: whosoeuer he be

be be, the whiche wyll haue a remedy for any of these foure kyndes of the Idropysies, and wyll knowe a declaracyon of these infyrmytes, and all other sycknesses, let hym loke in a boke of my makynge named the Breuyary of helth. For in this boke I do speke but of dyetes, & howe a man shulde order hys mansyon place. And him self & his household, with suche lyke thinges: for the cõseruacion of helth.

¶ The .xxxix. Chappter treateth of a generall dyete for all maner of men and women, beynge sycke or hole.

THere is no mã nor woman, the whiche haue any respect to them selfe, that can be a better physyon for theyr owne saue garde, than theyr owne selfe can be to consyder what thyng the which dothe thẽ good. And to refrayne frõ suche thynges that dothe thẽ hurt or harme. And let euery man beware of care, sorowe, thoughe, pencyfulnesse, & of inwarde anger. Beware of surfettes, and vse nat to moch veneryouse actes Breke nat the vsuall custome of slepe in the nyght. A mery herte and mynde, the which is in rest & quyetnes, without aduersyte, causeth a mã to lyue long, & to loke yongly although he be aged, care & sorowe bryngeth in age & deth, wherfore let euery mã be mery: & if he cãnat let hi resort to mery cõpany to breke of his ppleysantyues. ¶ Forthermore I do aduertyse euery man to washe theyr handes ofte euery daye.

And dyuers tymes to keyme they̓ hed euery day. And to ploūge the ẏes in colde water in the moznyng. Mozeouer I do counsell euery man to kepe the bzest & the stomacke warme. And to kepe the fete from wet, & other whyle to walshe them, and that they be nat kept to hote noz to colde, but indyfferently. Also to kepe the hed and the necke in a moderat tempozaunce nat to hote noz to colde, and in any wyse to beware nat to medle to muche with venerious actes: foz that wyll cause a man to loke agedly: and also causeth a man to haue a bzefe oz a shozt lyfe. All other maters pertaynynge to any pertyculer dyete, you shal haue in the dyetes aboue in this boke rehersed.

¶ The. xl. Chapiter, doth shew an ozder, oz a fasshyon, howe a sycke man shulde be ordered. And howe a sycke man shulde be vsed tpat is lykely to dye.

Who so euer that is soze sycke, it is vncertayne to mā, whether he shall lyue oz dye, wherfoze it is necessarye foz hym that is sycke to haue two oz thze good kepers, the which at al tymes must be dylygent, and nat slepysshe slouggysshe noz slutysshe. And nat to wepe and wayle aboute a sycke man, noz to vse many wozdes, noz that there be no great resozte to comon and talke. Foz it is a busynes a whole man to answere many men, specyally women that shall come to him. They the which cōmeth to any sycke

person

person ought to have fewe wordes or none: except certayne persons the which be of counsell of the Testament makynge, the whiche wyse men be nat to seke of suche matteers in theyr sickenes, for wysdom wold that euery man shulde prepare for such thyngs in health And yf any man for charyte wyll byset any person, lette him aduertyse the sycke to make euery thinge euen betwyxt god & the worlde & his conscyence. And to receyue the ryghtes of holy churche, lyke a catholyke man. And to folowe the councell of bothe Physycyons which is to saye the physycion of the soule, & the physycyon of the body, that is to saye the spyrituall councell of his gostly father, and the bodely councel of his physycyon consernyng the receytes of his medsons to recouer helth. For saynt Augustyne sayth he yt dothe nat the cõmaũdement of his physycyon doth kyl him selfe. Forthermore about a sycke person shulde be redolent sauours, and the chamber shuld be replenysshed with herbes & floures of odyferouse sauour, & certayne tymes it is good to vse some perfumes to stande in the mydle of the chãber. And in any wyse let nat many men, and specyally women be togyther at one tyme in the chãber, nat onely for bablyng, but specyally for theyr brethes. And the kepers shuld se at all tymes that the sycke persons drynke be pure, fresshe & stale, & that it be a lytel warmed, turned out of the colde.

Yf the ſycke mā were [illegible] and ſycker, that there is lytle hope [illegible] emēt but ſygnes of death, than no man ought to moue to hym any wordely maters or buſynes: but to ſpeke of ghoſtly and godly maters. And to rede the paſſyon of chryſte, & to ſay the pſalmes of the paſſyon, and to holde a croſſe or a pyctour of the paſſyon of chryſte before the eyes of the ſycke perſon. And let nat the kepers forget to gyue the ſycke man in ſuche agony warme drynke with a ſpone, with a ſponeful of a caudel or a coleſſe. And than let euery man indeuer hym ſelfe to prayer, that the ſycke perſon may fynyſche his lyue Catholykely in the fayth of Jeſu chryſte. And ſo departe out of this myſerable worlde. I do beſeche the Father, and the ſonne, & the holy ghoſt thrōwe the meryte of Jeſu chryſtes paſſyon, that I and all creatures lyuynge may do ſo. Amen.

10 JY 57

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